

The
New MESSIANIC VERSION
of the Bible



THE B'RIT CHADASHAH

Tov Rose

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of the Bible



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The New Messianic Version of the Bible
B'RIT CHADASHA
(New Testament)

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<u>The Gospels</u>	<u>3</u>
<u>Gospel (joyful message) of Mattityahu</u>	<u>3</u>
<u>[gift of Yah]</u>	<u>3</u>
<u>Mark</u>	<u>22</u>
<u>[a defense]</u>	<u>22</u>
<u>Luke</u>	<u>35</u>
<u>John</u>	<u>59</u>
<u>Acts</u>	<u>77</u>
<u>The Epistles</u>	<u>100</u>
<u>Romans</u>	<u>100</u>
<u>First Corinthians</u>	<u>108</u>
<u>Second Corinthians</u>	<u>118</u>
<u>Galatians</u>	<u>124</u>
<u>Ephesians</u>	<u>127</u>
<u>Philipians</u>	<u>130</u>
<u>Colosians</u>	<u>133</u>
<u>First Thessalonians</u>	<u>135</u>
<u>Second Thessalonians</u>	<u>137</u>
<u>First Timothy</u>	<u>139</u>
<u>Second Timothy</u>	<u>142</u>
<u>Titus</u>	<u>144</u>
<u>Philemon</u>	<u>145</u>
<u>Hebrews</u>	<u>146</u>
<u>Jacob</u>	<u>153</u>
<u>First Peter</u>	<u>156</u>
<u>Second Peter</u>	<u>159</u>
<u>First John</u>	<u>161</u>
<u>Second John</u>	<u>163</u>
<u>Third John</u>	<u>163</u>
<u>Y'hudah</u>	<u>164</u>
<u>Revelation</u>	<u>165</u>
<u>About Tov Rose</u>	<u>176</u>
<u>Speaking Topics</u>	<u>179</u>

The Gospels

***Gospel (joyful message) of Mattityahu
[gift of Yah]***

Translated from Hebrew

CHAPTER ONE

1. These are the generations of Yeshua [God is Salvation], the son of David [Beloved], the son of Avraham [Exalted Father].
2. Avraham [Exalted Father] begot Yitz'chak [Laughter] and Yitz'chak [Laughter] begot Ya'akov [He who grabs onto the heel of]; Ya'akov [He who grabs onto the heel of] begot Y'hudah [Praise] and his brothers.
3. Y'hudah [Praise] begot Peretz [to break through] and Zerach [glowing] from Tamar [date palm]; Peretz [to break through] begot Hetzron [enclosed]; Hetzron [enclosed] begot Ram [exalted].
4. Ram [exalted] begot 'Amminadav [family]; 'Amminadav [family] begot Nachshon [snake-bird]; Nachshon [snake-bird] begot Salmon [Peaceable].
5. Salmon [Peaceable] begot Bo'az [by strength] from Rachav [Pride] the harlot; Bo'az [by strength] begot 'Oved [serving] from Rut [lady-friend] and 'Oved [serving] begot Yishai [God's gift].
6. Yishai [God's gift] begot David [Beloved] the King; David [Beloved] the King begot Shlomo [peace] from the wife of Uriyah.
7. Shlomo [peace] begot Rechav'am [the people are enlarged]; Rechav'am [the people are enlarged] begot Aviyah [Yah is my father]; Aviyah [Yah is my father] begot Asa [healer].
8. Asa [healer] begot Y'hoshafat [Yah has judged]; Y'hoshafat [Yah has judged] begot Yoram [God is exalted]; Yoram [God is exalted] begot 'Uziah [Yehovah is my strength].
9. 'Uziah [Yehovah is my strength] begot Yotam [God is perfect]; Yotam [God is perfect] begot Achaz [God is holding]; Achaz [God is holding] begot Hizkiah [God strengthens].
10. Hizkiah [God strengthens] begot M'nahem [to cause to forget]; M'nahem [to cause to forget] begot Amon [secret, builder]; Amon [secret, builder] begot Yoshiyah [Yehovah heals].
11. Yoshiyah [Yehovah heals] begot Y'hoyakim [Yah raises up]; Y'hoyakim [Yah raises up] begot Y'khanyah [Yah established] and his brothers in the exile in Bavel [confusion].
12. Y'khanyah [Yah established] begot Sh'altiel [I asked God (El)]; Sh'altiel [I asked God (El)] begot Z'rubabel [begotten in Babylon (confusion)].
13. Z'rubabel [begotten in Babylon (confusion)] begot Avihud [Father of

praise, Father of renown (great reputation; being well-known)]; Avihud [Father of praise, Father of renown (great reputation; being well-known)] begot Elyakim [God will establish]; Elyakim [God will establish] begot 'Azor [a helper].

14. 'Azor [a helper] begot Tzadok [justice]; Tzadok [justice] begot Yakhin [he will set up]; Yakhin [he will set up] begot El'ichud [God is grandeur].

15. El'ichud [God is grandeur] begot El'azar [God helped]; El'azar [God helped] begot Mattan [giving]; Mattan [giving] begot Ya'akov [He who grabs onto the heel of].

16. Ya'akov [heel grabber] begot Yosef [he will add]. This Yosef [he will add] was the husband of Miryam [waters of strength] the mother of Yeshua [God is Salvation] who is called Ha-Moshiach [Messiah] [The Messiah].

17. So all the generations from Avraham [Exalted Father] unto David [Beloved] were fourteen generations and from David [Beloved] unto the exile in Bavel were fourteen generations and from the exile in Bavel unto Yeshua [God is Salvation] were fourteen generations.

18. The birth of Yeshua [God is Salvation] was in this way: It came to pass when his mother was betrothed to Yosef [he will add], before he had intercourse with her, she was found with Child by Ruach HaKodesh (Holy Spirit [Ruach]) (which means: The Holy Spirit [Ruach]).

19. Yosef [he will add] was a righteous man and did not wish to dwell with her nor to expose her by bringing her to shame or to bind her over to death. He instead wished to conceal her.

20. While he thought on this matter in his heart, behold an angel appeared to him in a dream and said: "Yosef [he will add] ben David [Beloved] do not fear to take Miryam [waters of strength] as your wife because she is with Child by Ruach HaKodesh (Holy Spirit [Ruach])".

21. "She will bear a son and you will call his name Yeshua [God is Salvation] because he will save My people from their sins".

22. Then Yosef [he will add] awoke from his sleep, did according to all which the angel of Yehovah [Messiah Pre-Incarnate] commanded him, and took her as his wife.

23. But he did not have intercourse with her until she brought forth her firstborn Son and he called his name Yeshua [God is Salvation].

CHAPTER TWO

1. It came to pass when Yeshua [God is Salvation] was born in Beit-Lechem [house of bread] of Y'hudah [Praise] in the days of Herod [heroic] the king, behold Astronomers came from the East to Yerushalayim [abode of peace]
2. saying: 'Where is the King of the Yehudim [praise] who has been born? We have seen his star in the East and have come with important gifts to do homage to him'.
3. Herod [heroic] the king heard and was dismayed and all the inhabitants of Yerushalayim [abode of peace] with him.
4. So he gathered all the chief priests and Torah-teachers (Scribes) of the people and inquired from them if they knew where Ha-Moshiach [Messiah] [The Messiah] would be born.
5. They answered him: 'In Beit-Lechem [house of bread] Y'hudah [Praise], as it is written by the Prophet according to Yehovah [Messiah Pre-Incarnate]':
6. "You Beit-Lechem [house of bread] Efratah, behold you are insignificant among the tribes of Y'hudah [Praise]; from you shall come forth to Me one to be Ruler in Y'sra'el [he who holds onto the Heel of God]".
7. Then King Herod [heroic] called the Astronomers in secret and asked them thoroughly concerning the time the star appeared to them.
8. He sent them to Beit-Lechem [house of bread] and said unto them: 'Go and enquire thoroughly concerning the child and when you find him inform me. I also will go to him to do homage'.
9. They listened unto the king and departed and behold the star which they saw in the East was going before them until they came to the place. When they entered Beit-Lechem [house of bread] it stopped over the place where the Child was.
10. When they saw the star they rejoiced with exceedingly great joy.
11. They came into the house, found the Boy and his mother Miryam [waters of strength], knelt before him, did homage to him, opened their sacks and presented to him gifts of gold, frankincense and myrrh.
12. Then they were commanded in a dream by the angel who spoke to them not to return to Herod [heroic]; so they returned to their land by another route.
13. As they were going, behold an angel of Yehovah [Messiah Pre-

Incarnate] appeared unto Yosef [he will add] saying: "Arise take the Boy and his mother, flee to Mitzrayim (Egypt) [the black land] and stay there until I tell you, because Herod [heroic] will seek the Boy to kill him".

14. So he took the Boy and his mother by night and departed for Mitzrayim (Egypt) [the black land],

15. and was there until Herod [heroic] died, to fulfill what was spoken by the prophet: "Out of Mitzrayim (Egypt) [the black land] I called My Son".

16. Then Herod [heroic] saw that the Astronomers had outwitted him and was very displeased. Being grieved at heart, he commanded that word be sent to all his princes to kill all the male children who were in Beit-Lechem [house of bread] and its borders who had been born from the time when the star appeared, which he had determined when the Astronomers spoke to him concerning the birth of the Boy.

17. Then was fulfilled that which Yirmeyahu [Our God has uplifted] the prophet spoke:

18. "A voice is heard in Ramah [high], lamentation and bitter weeping, Rachel [ewe] weeping for her children and she refused to be comforted for her children because they are no more".

19. It came to pass when King Herod [heroic] died; the angel of Yehovah [Messiah Pre-Incarnate] appeared in a dream to Yosef [he will add] in Mitzrayim (Egypt) [the black land]

20. saying: "Arise, take the Boy and his mother and go to the land of Y'sra'el [he who holds onto the Heel of God], because those who were seeking to kill him are dead".

21. So he arose, took the Boy and his mother, and they returned to the land of Y'sra'el [he who holds onto the Heel of God].

22. Then he heard that Archelaus [ruler of the people] reigned in Y'hudah [Praise] in the place of Herod [heroic] his father, and he was afraid to go there. So the angel urged him in a dream that he should turn aside into the land of Galil [circuit].

23. He came and dwelt in a city called Natzeret in order to fulfill what the prophets said: "He shall be called 'despised'".

CHAPTER THREE

1. In those days came Yochanan [Yah is gracious] the Baptizer preaching in the wilderness of Y'hudah [Praise].
2. He said: "Turn in repentance, for the Kingdom of heaven is near".
3. To fulfill what was written by Yesha'yahu [the salvation of our God] the prophet: "Listen! a voice of one calling: 'Prepare ye in the wilderness the Way of Yehovah [Messiah Pre-Incarnate], make plain in the desert a Highway for our Elohim (The Many Powered) [The Living Word of God]'".
4. Behold Yochanan [Yah is gracious] was clothed with the hair of camels and black leather girded his loins (thigh and groin area; often used for the reproductive organs) and his food was locust and the honey of the forest.
5. Then they came out to him from Yerushalayim [abode of peace], from all Y'hudah [Praise], and from all the kingdom round about the Yarden [descender],
6. and at that time were confessing their sins and were baptized by Yochanan [Yah is gracious] in the Yarden [descender] because of his word.
7. He saw that many of the P'rushim (Pharisees) [separatists] and the Tz'dukim (Sadducees) [followers of the right] came to his baptism and he said to them: "Offspring of serpents, who taught you to flee from the wrath to come from The Mighty One"?.
8. "Produce the fruit of perfect repentance".
9. "Do not say in your heart: 'Avraham [Exalted Father] is our father'. Truly I say to you that Elohim (The Many Powered) [The Living Word of God] is able to raise up children to Avraham [Exalted Father] from these stones".
10. "Already the axe has reached the root of the tree; the one which does not produce good fruit will be cut down and burned in the fire". The crowds asked him: 'If so what shall we do'? Yochanan [Yah is gracious] answered them: "He who has two shirts let him give one to him who has none". So the people came to be baptized. Many asked him: 'What shall we do'? And he answered them: "Be anxious for no man and do not chastise them, and be pleased with your lot". And all the people were thinking and reckoning in their circumcised heart: 'Yochanan [Yah is gracious] is Ha-Moshiach [Messiah] [The Messiah]'.
11. Yochanan [Yah is gracious] answered all of them: "Behold I truly baptize you with water in the days of repentance, but another comes

mightier than I, the thong of whose sandal I am not worthy to unfasten. He will baptize you with the fire of Ruach HaKodesh (Holy Spirit [Ruach])".

12. "His winnowing fork is in his hand to fan (a fork-shaped tool to throw grain in the air, to let the wind separate the wheat from the chaff) his threshing floor and he will gather the grain into his granary and the straw he will burn with fire which is not quenched".

13. Then came Yeshua [God is Salvation] from Galil [circuit] to the Yarden [descender] to be baptized by Yochanan [Yah is gracious].

14. But Yochanan [Yah is gracious] was doubtful about baptizing him and said to him: "I should be baptized by you, and you come to me?"

15. Yeshua [God is Salvation] answered and said to him: "Permit it, because we are obliged to fulfill all righteousness"; then Yochanan [Yah is gracious] baptized him.

16. Immediately when he came up from the water, the heavens were opened to him and he saw The Ruach [Spirit [Ruach]] (Spirit [Ruach]) of Elohim (The Many Powered) [The Living Word of God] coming down in the likeness of a dove and remained upon him.

17. Then behold a voice from heaven was saying: "This is My beloved Son, whom I love very very much and in whom I am very well pleased".

CHAPTER FOUR

1. Then Yeshua [God is Salvation] was taken by Ruach HaKodesh (Holy Spirit [Ruach]) into the wilderness to be tried or tested by Satan [the adversary].
2. He fasted forty days and forty nights and afterwards was hungry.
3. The tempter drew near and said to him: 'If you are the Son of Elohim (The Many Powered) [The Living Word of God] say that these stones should turn into bread'.
4. Yeshua [God is Salvation] answered and said to him: It is written: "Man does not live by bread alone but man lives by every word that proceeds out of the mouth of Yehovah [Messiah Pre-Incarnate]"
5. Then Satan [the adversary] took him to the holy city, placed him on the highest point in all the temple
6. and said to him: 'If you are the Son of Elohim (The Many Powered) [The Living Word of God], jump down, for it is written': "He will give His angels charge over you to guard you in all your ways. They will bear you up in their hands lest you dash your foot against a stone."
7. Yeshua [God is Salvation] answered him, again it is written: "You shall not test Yehovah [Messiah Pre-Incarnate] your Elohim (The Many Powered) [The Living Word of God]".
8. So Satan [the adversary] took him to an exceedingly high mountain, showed him all the kingdoms of the earth and their glory
9. and said to him: 'All these things I will give you if you bare your head to me'.
10. Then Yeshua [God is Salvation] answered him: Go Satan [the adversary], for it is written: "I will pray to Yehovah [Messiah Pre-Incarnate] and Him only will you serve".
11. Then Satan [the adversary] left him and behold angels drew near to him and ministered to him.
12. It came to pass in those days Yeshua [God is Salvation] heard that Yochanan [Yah is gracious] had been delivered up into prison, so he went into Galil [circuit].
13. He passed by Natzeret [separated] and dwelt in K'far-Nachum [town of comfort] on the outskirts of the land of Z'vulun [exaltation]
14. in order to fulfill that which Yesha'yahu [the salvation of our God] the

Prophet said:

15. "Land of Z'vulun [exaltation] and land of Naftali [wrestling], the way of the Sea, beyond the Yarden [descender], Galil [circuit] of the *Goyim* (Goyim [Gentiles])".

16. "The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined".

17. From then on Yeshua [God is Salvation] began to preach and to say: "Turn you in repentance for the Kingdom of heaven is here".

18. Yeshua [God is Salvation] went along the shore of the sea of Galil [circuit] and saw two brothers, Shim'on [he has heard], also called Kefa [pebble], and Andrew [of a man] his brother casting their nets into the sea because they were fishermen.

19. He said to them: "Come, follow me and I will make you fish for men".

20. So they left their nets in that hour and followed him.

21. He turned from there and saw two other brothers; Ya'akov [He who grabs onto the heel of] and Yochanan [Yah is gracious]; brothers who were sons of Zavdai [Yah has bestowed]; and their father in a boat setting up their nets and he called them.

22. They made haste and left their nets and their father and followed after him.

23. Then Yeshua [God is Salvation] went around the land of Galil [circuit] teaching their assemblies and preaching to them the good gift of the Kingdom of heaven and healing all the sick and every disease among the people.

24. So a report about him went into all the land Syria [etymology is uncertain] and they brought unto him all those who were sick from various kinds of diseases, those possessed by demons, those who were terrified by an evil Spirit [Ruach] and those who shook, and he healed them.

25. Many followed him from Decapolis [The 10-Towns] and Galil [circuit], from Yerushalayim [abode of peace], Y'hudah [praised] and across the Yarden [descender].

CHAPTER FIVE

1. It came to pass after this; when he saw the crowds; that he went up on the mountain and sat down. Then his disciples came to him
2. and he opened his mouth and spoke to them saying:
3. "Blessed (Favored by God; happy; prosperous) are the humble in Spirit [Ruach], for theirs is the Kingdom of heaven".
4. "Blessed (Favored by God; happy; prosperous) are those who mourn, for they shall be comforted".
5. "Blessed (Favored by God; happy; prosperous) are the meek, for they shall inherit the earth".
6. "Blessed (Favored by God; happy; prosperous) are those who hunger and thirst for righteousness, for they shall be satisfied".
7. "Blessed (Favored by God; happy; prosperous) are the merciful, for they shall obtain mercy".
8. "Blessed (Favored by God; happy; prosperous) are the pure of heart, for they shall see Elohim (The Many Powered) [The Living Word of God]".
9. "Blessed (Favored by God; happy; prosperous) are those who pursue peace, for they shall be called sons of Elohim (The Many Powered) [The Living Word of God]".
10. "Blessed (Favored by God; happy; prosperous) are those who are persecuted for the sake of righteousness, for theirs is the Kingdom of heaven".
11. "Blessed (Favored by God; happy; prosperous) are you when they persecute and revile you and say all kinds of evil against you for my sake, but speak falsely".
12. "Rejoice and be glad, for your reward is very great in heaven; for thus they persecuted the prophets who were before you".
13. At that time Yeshua [God is Salvation] said to his disciples: "You are salt in the world. If the salt is neutralized in regard to its taste with what will it be salted? It is fit for nothing but to be cast outside to be trampled underfoot".
14. "You are light in the world. A city built upon a hill cannot be hidden".
15. "They do not light a lamp to place it in a hidden place where it cannot shine; but they place it upon a lamp-stand so that it might shine for all in the house".

16. "Thus let your light shine before every man to show them your good deeds which give praise and glory to your Father Who is in heaven".
17. At that time Yeshua [God is Salvation] said to his disciples: "Do not think that I am come to annul the Torah or the Prophets, but to fulfill".
18. "Truly I say to you that until heaven and earth depart, one letter or one nikkudot (which means: 'vowel point') shall not be abolished from the Torah or the Prophets, because all will be fulfilled".
19. "He who shall transgress one word of these commandments and shall teach others shall be called 'a vain person', in the Kingdom of heaven; but whoever upholds and teaches them shall be called 'great', in the Kingdom of heaven".
20. At that time Yeshua [God is Salvation] said to his disciples: "Truly I say to you: if your righteousness is not greater than the P'rushim (Pharisees) [separatists] and the Torah-teachers (Scribes), you shall not enter into the Kingdom of heaven".
21. "Have you not heard what was said to those of old: 'You shall not murder and whoever murders is guilty of a judgment of death'?"
22. "But I say to you, he who angers his companion is guilty of judgment; he who calls his brother inferior shall be guilty of judgment before the congregation; he who calls him a fool is guilty of the fire of Gei-Hinnom [hell, valley of evil counsel]".
23. "If you should offer your gift at the altar and remember that you have a quarrel with your companion and he is complaining about you because of this matter",
24. "leave your gift there before the altar and go to appease him first and afterwards offer your gift".
25. Then Yeshua [God is Salvation] said to his disciples: "See that you hasten to appease your enemy while you are walking with him in the way lest he deliver you to the judge and this judge delivers you to the slave to put you into prison".
26. "Truly I say to you, you will not come out from there until the last piece of money is given".
27. Again he said to them: "You have heard what was said to those of long ago: You shall not commit adultery".
28. "But I say to you that everyone who sees a woman and covets her has already committed adultery with her in his heart".
29. "If your right eye seduces you, pluck it out and cast it from you".

30. "Also, if your hand seduces you, cut it off. It is better for you to suffer (allow, to let, permit) the loss of one of your limbs than all your body in Gei-Hinnom [hell, valley of evil counsel]".

31. Again Yeshua [God is Salvation] said to his disciples: "You have heard what was said to those of long ago that everyone who leaves his wife and divorces her is to give her a bill of divorce",

32. "And I say to you that everyone who leaves his wife is to give her a bill of divorce. But concerning adultery. he is the one who commits adultery and he who takes her commits adultery".

33. "Again you have heard what was said to those of long ago: You shall not swear by My Name falsely, but you shall return to Yehovah [Messiah Pre-Incarnate] your oath".

34. "But I say to you not to swear uselessly in any matter, neither by Heaven because it is the throne of The Mighty One",

35. "nor by Earth because it is the footstool of His feet, nor by Yerushalayim [abode of peace] because it is the city of The Mighty One".

36. "nor by your head for you are not able to make one hair white or black".

37. "But let your words be 'yes yes' or 'no no'. Everything in addition to this is evil".

38. "Again you have heard what is said in the Torah: An eye for an eye, a tooth for a tooth".

39. "But I say to you, do not repay evil for evil; but he who smites your right cheek provide for him the left".

40. "He who wishes to oppose you in judgment and to rob your shirt, leave to him your garment".

41. "He who asks you to go with him a thousand steps, go with him two thousand".

42. "To him who asks from you give and from him who wishes to borrow from you do not hold back".

43. Again Yeshua [God is Salvation] said to his disciples: "You have heard what was said to those of long ago that you shall love the one who loves you and hate the one who hates you".

44. "But I say to you, love your enemies, do good to the one who hates you and vexes you and pray for those who persecute you and oppress you",

45. "in order that you might be sons of your Father Who is in heaven Who causes His sun to shine on the good and evil and causes it to rain on the just and the unjust".

46. "If you love those who love you what is your reward? Do not the Goyim [Gentiles] love those who love them?"

47. "And if you greet your friends only, what do you do more than others? Do not the Goyim [Gentiles] do the same?"

48. "Be you perfect as your Father Who is in heaven is perfect".

CHAPTER SIX

1. "Beware lest you do your charitable deeds before men that they might praise you; if you do, you will have no reward from your Father Who is in heaven".
2. Again Yeshua [God is Salvation] said to them: "When you do charitable deeds do not wish to make a proclamation or blow trumpets before you as the hypocrites, who do their charitable deeds in the market places and in the streets in order that men might see them. Truly I say to you, they have received their reward already".
3. "But when you do charitable deeds, let not your left hand know what your right hand is doing",
4. "in order that your gift might be in secret and your Father Who sees hidden things will reward you".
5. At that time Yeshua [God is Salvation] said to his disciples: "When you pray do not raise your voice and do not be like the sad hypocrites who love to pray in the synagogues and in the corner of the courtyards and pray with arrogant (proud; lifted up) speech that men might hear and praise them. Truly I say to you, they have received their reward already".
6. "But when you pray, go to your bedroom, close your doors upon you, and pray to your Father in secret, and your Father who sees in secret will reward you".
7. "So when you pray, do not multiply words as the heretics who think that by their multitude of words they will make themselves heard"
8. "Do not be like them. Your Father Who is in heaven knows your words before you ask from Him?"
9. "But thus you shall pray: Our Father, Who art (you - one person - are) in heaven, may Your Name be acknowledged as Holy;"
10. "may Your Kingdom be Blessed (Favored by God; happy; prosperous); may Your will be done in heaven and on earth".
11. "Give us our bread continually".
12. "Forgive us our sins as we forgive those who sin against us,
13. "and do not allow us into the power of temptation but keep us from all evil. Amen".
14. "If you forgive men their sins your Father Who is in heaven will forgive your sins"

15. "But if you do not forgive them He will not forgive you your sins"
16. Again he said to them: "When you fast do not be as the sad hypocrites who make themselves appear sad and who change their faces, to show their fasting before men; truly I say to you, they have already received their reward".
17. "But when you fast, wash your heads".
18. "that you might not appear to men to be fasting, but to your Father Who is in secret, and your Father Who is in secret will reward you".
19. Again he said to them: "Do not keep on heaping up treasures on earth so that decay and grub devour it or thieves dig through and steal them"
20. "Make for yourselves treasures in heaven where the worm and the grub do not devour them and where thieves do not dig through and steal".
21. "In the place where your treasure is there will be your heart".
22. "The lamp of your body is your eyes. If your eyes look straight ahead your body shall not be dark".
23. "If your eyes grow dim your whole body will become dark; and if the light which is in you becomes dark, all your ways will be dark".
24. At that time Yeshua [God is Salvation] said to his disciples: "No one is able to serve two masters except he who hates the one and loves the other, or he honors the one and despises the other; you cannot serve The Mighty One and the world".
25. "Therefore I say to you: "Do not be anxious for the food for your souls nor for the clothing for your body, because the soul is more precious than food and the body than clothing."
26. "Behold the birds of the sky which sow not nor reap nor gather into barns, but your heavenly Father feeds them. Are you not more precious than they?"
27. "Who among you, of those who are anxious, is able to add to his height one cubit?"
28. "If this is the case, why are you anxious for clothes? Behold the lilies of Sharon in growing they neither spin nor weave".
29. "But I say to you that King Solomon, in all his glory, was not clothed like these".
30. "If The Mighty One clothes the straw which is left in the standing grain, which is fresh today and tomorrow is dried up and is placed into the oven, so much the more will He clothe you who are little of faith"
31. "If the Mighty One so thinks of you, do not be anxious saying what

shall we eat and what shall we drink?"

32. "because all these things the bodies seek. But your Father Who is in heaven knows that you need all these things".

33. "Seek first the Kingdom of Elohim (The Many Powered) [The Living Word of God] and His Righteousness and all these things will be given to you.

34. "Do not be anxious for tomorrow because tomorrow will be anxious for itself. Sufficient for itself is today with its trouble".

CHAPTER SEVEN

1. "Judge not lest you be judged".
2. "With what judgment you judge and with what measure you use, it will be measured to you".
3. "Why do you see the straw in the eyes of the other person but not see the beam in your own eyes"
4. "How is it that you say to the other person: 'Wait for me awhile and I will cast the straw out of your eyes', and behold the beam is in your own eyes?"
5. "Hypocrite, first cast the beam out of your eyes and afterwards you will cast the straw out of the eyes of your fellowman"
6. Again he said to them: "Do not give holy flesh to dogs nor place your pearls before swine lest they chew them before you and turn to tear you to pieces".
7. "Ask from The Mighty One and it will be given to you, seek and you will find, knock and it will be opened to you".
8. "Everyone who asks will receive, by the one who seeks it will be found, and to the one who calls it will be opened"
9. "Who is there among you whose son asks him for a piece of bread and he gives him a stone?"
10. "Or if he should ask for a fish, he gives him a snake?"
11. "But if you being evil come to place give good gifts to one another, so much the more your Father Who is in heaven will give His Good Ruach [Spirit [Ruach]] to those who seek Him".
12. "Everything you wish that men should do to you, do to them; this is the Torah and the words of the prophets".
13. At that time Yeshua [God is Salvation] said to his disciples: "Enter in the narrow gate because the gate of destruction is wide and deep, and many are going through it"
14. "How narrow is the gate and marked by grief the Way that leads straight to life and few are those who find it"
15. Again he said to them: "Beware of false prophets who come to you in wool clothing like sheep, but inside are tearing wolves"
16. "By their deeds you will know them. Does a man gather grapes from thorns or figs from briars?"
17. "Every good tree makes good fruit and every bad tree makes bad fruit"

18. "The good tree cannot make bad fruit nor can the bad tree make good fruit"

19. "Every tree which does not make good fruit is cut down and burned in the fire"

20. "Therefore it is according to fruits, that is, by their deeds, you will know them"

21. "Because not everyone who says unto me, Adonai [Ruler Above All], will enter the Kingdom of heaven, but, the one who does the will of my Father Who is in heaven, will enter the Kingdom of heaven"

22. "Many will say to me in that day, 'Adonai [Ruler Above All], Adonai [Ruler Above All], did we not prophesy in your name and in your name cast out demons and do many signs in your name'"

23. "Then I will say to them: I never knew you. Depart from me all you workers of iniquity"

24. Again he said to them: "Everyone who hears these my words and does them is like a wise man who built his house on a rock".

25. "The rain came down against it and the winds beat it and it did not fall because its foundation was a rock"

26. "Everyone who hears these my words and does not do them is like a foolish man who built his house upon the sand."

27. "The rains came down, the floods came and fell against it and it fell with a great fall".

28. While Yeshua [God is Salvation] was speaking these words all the people were greatly astonished at his conduct,

29. because he was preaching to them with great power, not as the rest of the Torah-teachers (Scribes) and P'rushim (Pharisee [separatist]s) [separatists]"

CHAPTER EIGHT

1. It came to pass when Yeshua [God is Salvation] came down from the mountain that a great crowd followed him.
2. Then behold a leper came and did homage to him saying: 'Adōn [Lord - Kurios of the Earth], is it your wish to heal me'?
3. Yeshua [God is Salvation] stretched forth his hand and touched him saying: "I wish that you be cleansed" and in that hour the leper was cleansed from his leprosy.
4. Then Yeshua [God is Salvation] said to him: "Be careful lest you tell any man, but go to the priest to offer your gifts as Moshe [drawn out] commanded in your law".
5. It came to pass when he entered K'far-Nachum [town of comfort] that a captain of hundreds came to him and implored him,
6. saying: 'Adōn [Lord - Kurios of the Earth], my son lies in my house with the sickness of contraction and he is weak with the illness'.
7. Yeshua [God is Salvation] said to him: "I will go and heal him"
8. The captain of hundreds answered and said to him: 'Adōn [Lord - Kurios of the Earth] I am not worthy that you should come under my roof; only make the decision that he might be healed'.
9. 'I am a sinful man and I have authority under the P'rushim (Pharisees) [separatists] and I have horses and riders and I say to one of them go and he goes, come and he comes, and to my servants do this and they do it'.
10. Yeshua [God is Salvation] heard and was amazed and said to those who were following him: "Truly I say to you, I have not found a great faith, in Y'sra'el [he who holds onto the Heel of God], like this".
11. "I say to you that many will come from the East and from the West and will rest with Avraham [Exalted Father], Yitz'chak [Laughter] and Ya'akov [He who grabs onto the heel of] in the Kingdom of heaven":
12. "but the sons of the Kingdom will be cast into the darkness of Gei-Hinnom [hell, valley of evil counsel]; there will be weeping and gnashing of teeth".
13. Then Yeshua [God is Salvation] said to the captain of hundreds: "Go; as you have believed; it will be done to you". So the little child was healed at that time.
14. At that time, Yeshua [God is Salvation] went into the house of Kefa

[pebble] and behold his mother-in-law was lying sick with a fever.

15. He touched her hand, and the fever left her. Then she arose and ministered to him.

16. At the time of evening they brought to him those seized by demons and he healed them by his word alone and he healed every sickness,

17. to fulfill what was said by Yesha'yahu [the salvation of our God] the prophet, of Blessed (Favored by God; happy; prosperous) memory: "Surely our diseases he bore and our pains he carried"

18. It came to pass after this Yeshua [God is Salvation] saw many crowds around him and he commanded his disciples to go across the sea.

19. Then a scribe came to him and said to him: 'Teacher I will follow you wherever you go'

20. Yeshua [God is Salvation] answered him: "The foxes have holes and the birds have nests, but the Son of Man, the Son of the virgin, has no place to enter his head".

21. One of his disciples said to him: 'Allow me to go and bury my father'

22. Yeshua [God is Salvation] said to him: "Follow me and let the dead bury their dead".

23. It came to pass when Yeshua [God is Salvation] entered a boat, his disciples followed him.

24. A great storm came on the sea, and the waves were coming on excessively, and the boat was thought to be breaking up.

25. His disciples came to him and begged him saying: 'O our Adōn [Lord - Kurios of the earth] save us lest we perish'.

26. He said to them: "Why do you look at one another, O you of little faith?". He arose and commanded the sea and the winds that they should be quiet and immediately they became quiet.

27. When the men who were there saw, they marveled and said: 'Who is this that the winds and the sea do his will'?

28. It came to pass when he crossed over the sea and passed by the region beyond the sea into the realm of Gaderi [those who come from pilgrimage or fight], there met him two demon-possessed men coming out of the tombs, raging, so that no man could pass by that way.

29. They cried out to him saying: 'What is between you and us, Yeshua [God is Salvation] Son of Elohim (The Many Powered) [The Living Word of God]?. Have you come before the time to grieve us and to destroy us?

Yeshua [God is Salvation] said to them: "Come out from there, evil host"

30. There, near them, were herds of many swine, feeding.

31. So the demons entreated him: 'Since we have to go out from here, grant us authority to go into these swine.

32. He said to them: "Go". The demons went out from the men and entered the swine, and all the herd went in sudden haste, slipped off into the sea and died in the water.

33. Those who were feeding [the swine] feared, fled, and told everything in the city. So the whole city was frightened.

33. They went out to meet Yeshua [God is Salvation]. They saw [the swine] and entreated him not to come across their border.

CHAPTER NINE

1. Then Yeshua [God is Salvation] entered a boat; they set sail and returned to his city.
2. They brought to him one who was sick with contractions, lying upon his bed. Yeshua [God is Salvation] saw their faith and said to the sick man: "Have courage my son. It is by the faith of The Mighty One that your sins have been forgiven".
3. Some of the Torah-teachers (Scribes) were saying in their heart: "This one blasphemes".
4. Yeshua [God is Salvation] saw their thoughts and said to them: "Why do you think evil in your heart?"
5. "Which is easier to say: 'Your sins are forgiven, or, rise walk'?"
6. "But to inform you that the Son of Man is able to forgive sins on earth"; then he said to the sick man. "Arise and take your bed and walk".
7. He arose and went to his house.
8. The crowds saw, feared exceedingly, and praised The Mighty One Who had given power to men to do such things.
9. It came to pass when Yeshua [God is Salvation] passed on from there, he saw a man sitting at the table of exchange: Mattityahu [gift of Yah] was his name and he said to him: "Follow me". So he arose and followed him.
10. He brought him to his house to eat. It came to pass while he was eating, that behold many tax collectors and sinners were at the table and behold they were dining with Yeshua [God is Salvation] and his disciples.
11. The P'rushim (Pharisees) [separatists] saw and said to his disciples: Why does your Rabbi sit and eat with tax collectors and sinners?
12. Yeshua [God is Salvation] heard and said: "The healthy have no need for healing, but the sick".
13. "Go and learn that which is written: 'I desire kindness and not sacrifice'; I have not come to call to restore the righteous but the ungodly"
14. Then the disciples of Yochanan [Yah is gracious] came to him and said to him: 'Why do we and the P'rushim (Pharisees) [separatists] fast often but your disciples do not fast'?
15. Yeshua [God is Salvation] answered and said to them: "The friends of the bridegroom cannot weep and fast while he is with them. The days will come when the bridegroom will be taken from them; then they will fast"

16. "No man wastes a piece of new garment on an old garment because the force of the piece stretches the worn out garment and it tears more"

17. "Nor do they put new wine into old vessels lest the vessels break, and the wine spills out and the vessels perish. But, new wine is for new vessels and both of them are preserved".

18. It came to pass when he had spoken to them, a captain approached and bowed down to him saying: 'Adōn [Lord - Kurios of the Earth], my daughter just died. Please come and place your hand upon her and restore her to life'.

19. Yeshua [God is Salvation] arose and went, he and his disciples with him.

20. Behold a woman with a flow of blood for twelve years came behind him and touched the fringe of his garment.

21. She was saying in her heart: 'If only I touch his garment. I will immediately be healed'.

22. He turned and said to her: "Courage my daughter. By Yehovah [Messiah Pre-Incarnate] Blessed (Favored by God; happy; prosperous) be He; your healing is because of your faith". In that same hour she was healed.

23. It came to pass when he entered the house of the captain, he saw many people weeping.

24. He said to them: "Go outside all of you and stop weeping because the girl is asleep and not dead". But in their eyes he was as one who jests. They were saying: 'Have we not seen that she is dead'.

25. When he had put them outside, Yeshua [God is Salvation] went to her, touched her hand, and the girl arose.

26. This report went out in all that land.

27. Yeshua [God is Salvation] passed on from there, and behold two blind men were running after him and crying out to him: 'Have mercy on us, Ben David [Beloved]'.

28. He came to the house, and the blind men drew near to him. He asked them: "Do you believe that I able to do this? They said to him: 'Yes Adōn [Lord - Kurios of the earth]'. He said:

29. "Your faith will heal you"

30. The eyes of the two men were immediately opened and they saw. He commanded them saying: "Be careful lest the matter be made known"

31. As for them they went out and made it known in all that land.

32. Yeshua [God is Salvation] went out from there, and they brought before

him a dumb man who was demon possessed.

33. He cast out the demon so that the dumb man spoke. The crowds were amazed and said: 'We have not seen it like this in Y'sra'el [he who holds onto the Heel of God]'.

34. The P'rushim (Pharisees) [separatists] said: 'Truly in the name of demons he casts out demons'.

35. He went around all the cities and towns teaching in the synagogues and preaching the good news and healing every illness and every sickness.

36. Yeshua [God is Salvation] saw the crowds and had pity on them because they were weary and wandering like sheep without a shepherd.

37. Then he said to his disciples: "The standing grain is much but the reapers are few".

38 "Entreat, now, ADŌN [LORD OF THE EARTH]AY of the standing grain that He send many reapers to harvest His grain".

CHAPTER TEN

1. Then Yeshua [God is Salvation] called his twelve disciples and gave them power over every unclean Spirit [Ruach] to cast them out from man and to heal every sickness and every plague.
2. These are the names of the twelve apostles: Shim'on [he has heard] called Kefa [pebble] and Andrew [of a man] his brother.
3. Philip [friend of horses] and Bar - Talmi[abounding in furrows] and Ya'akov [He who grabs onto the heel of] and Yochanan [Yah is gracious] his brother, sons of Zavdai [Yah has bestowed]. T'oma [twin] and Mattityahu [gift of Yah], who by reputation was a lender of money for interest. Ya'akov [He who grabs onto the heel of] Bar-Halfai [son of "changing"] and Y'hudah [Praise].
4. Shim'on [he has heard] the Kenani [merchant] and Y'hudah [praised] From K'riot [cities], who after this betrayed him.
5. These twelve Yeshua [God is Salvation] sent. He commanded them saying: "To the lands of the Goyim [Gentiles] do not go and do not enter into the cities of the Samaritans".
6. "Go to the sheep who have strayed from the house of Y'sra'el [he who holds onto the Heel of God]".
7. "Preach to them that the Kingdom of heaven will be fulfilled".
8. "Heal the sick, restore life to the dead, cleanse the lepers and cast out demons from men. Do not take wages. Freely you have received, freely you shall give".
9. "Do not heap up silver and gold; nor have wealth in your purse",
10. "nor change of clothes, nor shoes, nor a staff in your hand. The workman is worthy to receive enough for his food".
11. "In every city and in every town that you enter ask who is the good man among them and there remain until you go out".
12. "When you enter into the house, give to them a shalom saying: Shalom to this house; shalom to all who dwell in it".
13. "If that house should be worthy, your shalom will come upon it, but if it is not worthy, your shalom will return to you".
14. "If one does not receive you or listen to you, you shall go out from that house and shake off the dust from your feet".
15. "Truly I say unto you, it will be better for Sodom [burnt] and

Gomorra in the judgment day than for that city".

16. "Behold I send you like sheep in the midst of wolves. Be as crafty as serpents and humble as doves".

17. "Beware of men. They will not deliver you up in their congregations and houses of assembly",

18. "but to governors and kings. You will be able bear witness on my behalf to them and to the Goyim [Gentiles]".

19. "When they seize you, do not consider what you will say, because in the hour that you are in need an answer will come to you".

20. "It will not be you who speak, but Ruach HaKodesh (Holy Spirit [Ruach]) of my Father will speak through you".

21. "Brother will deliver up brother to death and a father his son; the sons will rise up against their fathers and lead them unto death".

22. "You will become a ridicule (laughing at enemies' threats) and a fright to all the nations because of my name. Whoever endures, however, until the time of the end will be saved".

23. Again Yeshua [God is Salvation] said to his disciples: "When they pursue you in this city flee to another; truly I say to you, you will not have completed for yourselves the cities of Y'sra'el [he who holds onto the Heel of God] before the Son of Man comes".

24. "No disciple is greater than his Rabbi, nor is the slave greater than his Adōn [Lord - Kurios of the earth]".

25. "It is sufficient for the disciple to be like his Rabbi and for the slave to be like his Adōn [Lord - Kurios of the earth]. If they call the Adōn [Lord - Kurios of the earth] of the house Ba'al-zevuv [Lord - Kurios of the Flies], so much the more the sons of his house".

26. "Do not fear them, because there is nothing which will not be seen, nor hidden which will not be made known".

27. "That which I say to you in the darkness, say it in the light; that which you hear by the ear, tell it in the council place".

28. "Do not fear those who kill bodies, who have no power to kill souls; but fear The One who has power to destroy the soul and body in Gei-Hinnom [hell, valley of evil counsel]".

29. "Are not two sparrows sold for a small coin and not one of them will fall to the earth without the will of your Father Who is in heaven?"

30. "Are not all the hairs of your head numbered?"

31. "Do not fear, because you are more precious than the sparrows".
32. "He who confesses me before men I will confess before my Father Who is in heaven".
33. "He who denies me before men, I will deny before my father Who is in heaven".
34. In that hour Yeshua [God is Salvation] said to his disciples: "Do not think that I have come to put peace on the earth, but a sword".
35. "I have come to separate mankind, the son from his father and the daughter from her mother".
36. "The enemy is to be loved ones".
37. "He who loves his father and his mother more than me, I am not suitable for him".
39. "He who loves his life will lose it, he who loses it for my sake will find it".
40. "He who receives you, receives me and he who receives me, receives the One Who sent me".
41. "He who receives a prophet in the name of 'a prophet', will receive the reward of the prophet; he who receives a righteous one in the name of 'a righteous one', will receive the reward of the righteous one".
42. "He who gives a vessel of cold water to one of my little disciples in the name of 'my disciple', truly I say to you that he will not lose his reward".

CHAPTER ELEVEN

1. It came to pass; when Yeshua [God is Salvation] finished teaching his twelve disciples; that he passed on from there after he commanded them to teach and reprove in their cities.
2. Yochanan [Yah is gracious]; when he was in prison; heard of the works of Yeshua [God is Salvation] and sent two of his disciples
3. saying to him: 'Are you the One who is to come or should we expect another?'
4. Yeshua [God is Salvation] answered them: "Go and tell Yochanan [Yah is gracious] that which you have seen and that which you have heard":
5. "the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are revived, and the poor are acquitted".
6. "Blessed (Favored by God; happy; prosperous) is he who is not confused concerning me".
7. It came to pass as they were going that Yeshua [God is Salvation] began to speak to the crowds about Yochanan [Yah is gracious]: "You went out into the wilderness to see what? A reed cast about by the wind"?
8. "Or what did you go out to see? Do you think that Yochanan [Yah is gracious] was a man clothed in noble garments? Behold those who wear noble garments are in kings houses".
9. "If so, what did you go out to see, a prophet? Truly I say to you that this one is greater than a prophet".
10. "This is he about whom it is written: 'Behold I am sending my messenger and he will make the Way clear before you'"
11. Again Yeshua [God is Salvation] 'said to his disciples: "Truly I say to you, among all those born of women none has arisen greater than Yochanan [Yah is gracious] the Baptizer".
12. "From his days until now 'The Kingdom of heaven' has been preached and senseless persons have been tearing it to pieces".
13. "For all the prophets and the law spoke concerning Yochanan [Yah is gracious]"
14. "If you wish to receive it, he is Eliyahu [my God is Yah]u [my God is Yah] who is going to come".

15. "He who has ears to hear, let him hear".
16. Again Yeshua [God is Salvation] said: "I will liken this generation to children who sit in the market place calling to one another,"
17. "saying: 'We sang to you and you did not dance; we wailed for you and you did not weep'".
18. "Because Yochanan [Yah is gracious] came neither eating nor drinking and they say concerning him: 'He is possessed of demons'".
19. "But the Son of Man came eating and drinking, and they say concerning him: 'He is a glutton, a drunkard, and a friend to tax collectors and sinners. So fools judge the wise'".
20. Then Yeshua [God is Salvation] began to curse the cities in which his signs were done, for they did not turn in repentance.
21. "Woe to you Korazin [here is a mystery] and woe to you Beit-Tzaidah [house of fish], for if in Tzor [rock] and Sodom [burnt] the signs had been done which were done in you, they would have turned in repentance at that time in sack cloth and ashes".
22. "Truly I say to you, it shall be easier for Tzor [rock] and Sodom [burnt] in the judgment than for you".
23. "You K'far-Nachum [town of comfort], will you ascend to heaven? From there you will be brought down. Because if in Sodom [burnt], the signs which were done in you had been done, perhaps she would have remained. Unto Sh'ol [underworld] you will be brought down"
24. "Truly I say to you that it shall be easier for the land of Sodom [burnt] in the day of judgment than for you".
25. At that time Yeshua [God is Salvation] rejoiced in his Spirit [Ruach] and said: "Be praised my Father, Creator of heaven and earth, because you have hidden these words from the learned and prudent and have revealed them to the humble".
26. "Truly this is because it is good in Your eyes, my Father".
27. "All has been given to me from my Father. There is none who knows the Son, but the Father alone, and the Father no one knows, but the Son and to whomever the Son wishes to reveal Him"
28. "Come unto me all you who are weary and who are enduring labour, and I will help you to bear your yoke"
29. "Take my yoke as your yoke and learn of me that I am meek and

humble in heart and you will find rest for your souls,
30. "Because my yoke is easy and my burden is light"

CHAPTER TWELVE

1. At that time Yeshua [God is Salvation] passed through the standing grain on the Shabbat [rest] day, and his disciples, being hungry, began to pluck the ears and to crush them between their hands and to eat them.
2. The P'rushim (Pharisees) [separatists] saw it and said to him: 'Look! your disciples are doing that which is not proper (one's own; peculiar; particular) to do on the Shabbat [rest] day'.
3. Yeshua [God is Salvation] answered them: "Have you not read what David [Beloved] did when he was hungry and his men"
4. "in the house of Elohim (The Many Powered) [The Living Word of God] when they ate from the show-bread, which is not to be eaten except by the priests alone?"
5. "Also in the Torah have you not read that the priests in the temple sometimes Profane (treat as common; defile) the Shabbat [rest] and are without sin?"
6. "Truly I say to you that This Temple is greater".
7. "If you had known what this means: 'I desire kindness and not sacrifice' you would not have convicted the innocent"
8. "For the Son of Man is Adōn [Lord - Kurios of the earth] of the Shabbat [rest]".
9. It came to pass at the end of those days that Yeshua [God is Salvation] passed on from there and entered into their Synagogue.
10. A man was there with a withered hand: so they asked him saying: 'Is it permissible to heal him on the Shabbat [rest]?'
11. He said to them: "Who among you has a sheep that falls into a pit on the Shabbat [rest] day and does not raise it up?"
12. "So much the more precious is a man than that. Therefore it is permissible for man to be made well on the Shabbat [rest]"
13. Then he said to the man: "Stretch out your hand". He stretched it out and it was restored like the other.
14. Then the P'rushim (Pharisees) [separatists] took counsel and plotted to put him to death.
15. It came to pass after this that Yeshua [God is Salvation] knew it; so he turned aside from there. Many sick followed him and he healed all of them.
16. He commanded them saying not to reveal him

17 in order to fulfill what was spoken by Yesha'yahu [the salvation of our God] the Prophet:

18. "Behold My slave whom I uphold, My Chosen One in whom my soul is delighted: I have put My Ruach [Spirit [Ruach]] upon him, and he will declare justice to the nations.

19. "He will not cry out nor lift up nor cause his voice to be heard in the street".

20. "A crushed reed he will not break and a dimly burning wick he will not quench; he will establish justice according to the truth; he will not fail or be discouraged until he establishes justice in the earth"

21. "and the Goyim [Gentiles] shall wait for his teaching"

22. Then there was brought to him a blind and dumb man who was demon possessed; he healed him. The crowds saw

23. and were amazed and said: 'Is this not the Son of David [Beloved]'?

24. The P'rushim (Pharisees) [separatists] were quick to hear and said: 'This one does not cast out demons except by Ba'al-zevuv [Lord - Kurios of the Flies], the lord of demons'

25. Yeshua [God is Salvation] knew their thoughts and said to them in a parable: "Every kingdom among you divided shall be made desolate, and also every city or house, upon which division shall fall, shall not stand"

26. "If Satan [the adversary] casts out another Satan [the adversary], there will be division among them; how will his kingdom stand?

27. "If I cast out demons by Ba'al-zevuv [Lord - Kurios of the Flies], why do your sons not cast them out? Therefore they shall be your judges"

28. "But if I cast out demons by The Ruach [Spirit [Ruach]] of Elohim (The Many Powered) [The Living Word of God], truly the Kingdom of heaven has come"

29. "How shall a man be able to enter the house of the strong man to take his goods unless he binds him first? Then he shall plunder his house".

30. "Whoever is not with me is against me. Whoever does not join himself to me denies me"

31. "Therefore I say to you that every sin and blasphemy will be forgiven the sons of men, but blasphemy of The Ruach [Spirit [Ruach]] will not be forgiven"

32. "Everyone who says a word against The Son of Man, it will be forgiven him. But everyone who says a word against Ruach HaKodesh (Holy Spirit [Ruach]), it will not be forgiven him, either in this world, or in the world to

come"

33. "Determine the tree good because of good fruit, or the tree bad because of bad fruit; because the truth is; from the fruit the tree will be known"

34. "Family of vipers, how can you speak good things when you are evil?. Surely the mouth opens, the heart speaks"

35. "A good man from the treasure of a good heart brings forth good; an evil man from the treasure of an evil heart brings forth evil"

36. "I say to you that for all the words which a man shall speak he will be obliged to give an account on the day of judgment".

37. "According to your words you will be judged and according to your deeds you will be convicted".

38. At that time, some of the P'rushim (Pharisees) [separatists] and Torah-teachers (Scribes) came to Yeshua [God is Salvation] saying: We wish to see a sign from heaven by you.

39. He said to them: "An evil and ungodly generation seeks a sign, but no sign will be given it except the sign of Yonah [dove] the Prophet.

40. "For as he was in the bowels (inward parts; affections) of the fish three days and three nights, so will the Son of Man be in the belly of the earth, buried for three days and three nights".

41. "The men of Ninevah will rise up in judgment with this generation and shall condemn it, because they turned in repentance at the words of Yonah [dove] and I am greater than Yonah [dove]"

42. "The queen of Sheba, will rise up in judgment with this generation and shall condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, and behold! I am greater than Solomon"

43. "When the unclean Spirit [Ruach] goes out from the man, he goes through waterless places seeking rest, but does not find it"

44. "Then he says: 'I will return to my house from which I came out, and he goes and finds it empty, safe and ready"

45. "Then he takes seven spirits more evil than himself, and they go with him and they dwell there, and the latter state of the man is worse than his first. Thus it will be with this evil generation".

46. While he was speaking to all the crowds, behold his mother and his brothers were standing outside seeking him to speak with him.

47. A man said to him: 'Look! your mother and your brothers are seeking to see you'

48. He answered the one who spoke to him: "Who are my brothers and who

is my mother?"

49. He stretched out his hands to his disciples and said: "These are my mother and brothers"

50. "Everyone who does the will of my Father Who is in heaven, is my brother, my sister, and my mother."

CHAPTER THIRTEEN

1. On that day Yeshua [God is Salvation] went out of the house and sat on the shore of the sea.
2. Crowds joined themselves to him until he needed to enter a boat; the whole crowd was standing on the shore.
3. He spoke to them many things in parables and said to them: "A man went forth from his house in the morning to sow his seed."
4. "In his sowing some of it fell on the road, and the birds ate it."
5. "Some of it fell among rocks where there was no density of soil, and when it sprang up it withered because there was not much soil there."
6. "When the sun above it became warm, it was burned and dried up because it had no root."
7. "Some of it fell among the thorns, and the thorns grew and darkened it."
8. "Some of it fell on good ground and made fruit and produced, the first a hundredfold, the second sixty and the third thirty."
9. "Whoever has ears to hear let him hear"
10. Then his disciples drew near to him and his disciples said to him: 'Why do you speak in parables?'
11. He said: "To you it has been given to know 'the Kingdom of heaven' but not to them."
12. "Whoever has, more will be given to him but whoever has nothing, that which he thinks he has will be taken from him"
13. "For this reason I speak in parables because they see but do not see, hear but do not hear,"
14. "in order to fulfill what was said through Yesha'yahu [the salvation of our God] the Prophet: 'Go, and tell this people: hear ye indeed, but understand not; and see ye indeed, but perceive not.'"
15. "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they, seeing with their eyes, and hearing with their ears, and understanding with their heart, return, and be healed."
16. "Blessed (Favored by God; happy; prosperous) are your eyes that see and your ears that hear."
17. "Truly I say to you that many prophets and righteous men desired to see what you see but did not see it, and to hear what you hear but did not hear it."

18. "But hear you the parable of the sower."

19. "The Sower is The Son of Man, and the seed which fell on the road is everyone who hears 'The Kingdom of heaven' and does not understand it. Satan [the adversary] comes and snatches away from his heart everything which was sown in it. This is the seed which fell on the road."

20. "That which fell among the rocks is the one who hears the word of Elohim (The Many Powered) [The Living Word of God] and receives it immediately with joy."

21. "But he is without root and is confused and when a little trouble and distress come to him because of the word, Satan [the adversary] causes him to forget from his heart."

22. "That which fell among the thorns, this is the one who hears the word and in his desire to gather wealth, Satan [the adversary] causes him to forget the word of Elohim (The Many Powered) [The Living Word of God] and makes no fruit."

23. "That which fell into the good earth is the one who hears the word and understands it and makes fruit, that is, from good works. He brings forth from the first a hundred, from the second sixty, and from the third thirty. As for the hundred, this is the one purified of heart and sanctified of body. As for the sixty, this is the one separated from women. As for the thirty, this is the one sanctified in matrimony, in body and in heart."

24. He set before them another parable. "The Kingdom of heaven is like a man who sows good seed in his field."

25. "It came to pass when the men were sleeping, his enemy came and sowed tares over the wheat, and he went away."

26. "It came to pass that when the herb grew up to make fruit, then he saw the tares".

27. "The servants of the landowner drew near to him and said to him; 'Sir, did you not sow good seed, then where did the tares come from?'"

28. "He said to them, 'My enemy did this! His servants said to him: 'We will uproot the tares'"

29. "He said to them: 'No, lest you uproot the wheat'"

30. "But let them remain together and grow up until the harvest and in the time of the harvest I will say to the reapers: 'Gather the tares first and bind them into individual bundles for burning and the wheat put into the granary'"

31. He set before them another parable. "The Kingdom of heaven is like a

grain of mustard which a man takes and sows in the field."

32. "It is smaller than all garden herbs, but when it grows up it is greater than all herbs and is made into a great tree until the birds of heaven withdraw into its branches."

33. He spoke to them another parable. "The Kingdom of heaven is like leaven which a woman puts into three measures of flour and it leavens all of it".

34. All of these parables Yeshua [God is Salvation] spoke to the crowds and without a parable he did not speak to them,

35. to fulfill what was said according to the prophet: "I will open my mouth in parables; I will utter riddles from ancient times"

36. Then Yeshua [God is Salvation] was parted from the crowds and went into the house. His disciples came to him and asked him to explain for them the parable of the tares.

37. He answered and said to them: "The one who sows the good seed is the Son of Man,

38. "and the field is this world, the good seed are the righteous. The tares are the ungodly,"

39. "and the enemy who sowed them is Satan [the adversary]. The standing grain at the end is the world to come, and the reapers are the angels."

40. "As the reapers gather the tares to burn in the fire, so will it be at the end of the days."

41. "The Son of Man will send His angels to uproot from his Kingdom all stumbling blocks, and all who do iniquity,"

42. "and they will cast them into the pyre of fire; in that place there will be weeping and gnashing of teeth."

43. "Then the righteous will shine like the sun in the Kingdom of their Father. Whoever has ears to hear, let him hear".

44. Again Yeshua [God is Salvation] said to his disciples: "The Kingdom of heaven is like a man who finds a treasure which had been hidden and in gladness over the value he sells all which he has and buys the field for himself".

45. "Again the Kingdom of heaven is like a certain merchant seeking precious stones."

46. "When he finds a good one, he sells all which he has and buys it"

47. "The Kingdom of heaven is like a net in the midst of the sea in which are gathered all kinds of fish."

48. "When it is full, they draw it out on the shore, and the fishermen go forth and choose the good for their vessels and the bad they cast away."
49. "Thus it will be at the end of days; the angels will go forth and separate the ungodly from the midst of the righteous."
50. "Then they shall cast them into the pyre of fire; in that place shall be weeping and gnashing of teeth"
51. He said to them: "Have you understood this?" They said : 'Yes'.
52. And Yeshua [God is Salvation] said to them, "Therefore every wise man in the Kingdom of heaven is like a certain father of children, who brings forth from his treasure things new and old."
53. It came to pass after this, when Yeshua [God is Salvation] finished these words, he passed on from there.
54. He came into his own country and was teaching the people in the synagogues. The P'rushim (Pharisees) [separatists] were amazed and said in their heart: 'From where did the wisdom and power to do such deeds come to this one?'
55. 'Is this not the son of the smith and Miryam [waters of strength]? Do you not know all these: his mother Miryam [waters of strength], his three brothers; Yosef [he will add], Shim'on [he has heard] and Y'hudah [Praise],'
56. 'and his sisters? Do you not know all these who are with us?. From where did all these things come to this one?'
57. So they were confused about him. Yeshua [God is Salvation] answered them: "A prophet is not without honour except in his own land, city and house"
58. Then he did not wish to do there any sign because of their unbelief.

CHAPTER FOURTEEN

1. At that time Herod [heroic] the Tetrarch heard reports about Yeshua [God is Salvation].
2. He said to his servants: 'Behold I believe that Yochanan [Yah is gracious] the Baptizer is doing these miracles'.
3. This happened because Herod [heroic] had seized Yochanan [Yah is gracious] in those days bound him in prison because he was reproving him that he should not take Herodias for a wife because she was the wife of his brother.
4. Yochanan [Yah is gracious] was saying to him: "She is not permissible to you".
5. Then behold Herod [heroic] wished to kill him, but he feared the people who believed that Yochanan [Yah is gracious] was a prophet among them.
6. On the feast of Herod [heroic]'s birthday, he called the nobles of his kingdom to eat with him, and while they were eating, his daughter danced among them and it was pleasing to Herod [heroic].
7. He swore to give her whatever she asked from him.
8. The girl being instructed by her mother, asked for the head of Yochanan [Yah is gracious] the Baptizer in a bowl.
9. The king was very sad because of the oath which he had made before those invited. But he commanded to do so
10. and sent to kill Yochanan [Yah is gracious] in prison.
11. They brought the head of Yochanan [Yah is gracious] in a bowl and gave it to the girl and the girl gave it to her mother.
12. Then the disciples of Yochanan [Yah is gracious] came and took the body and buried it and the disciples told the matter to Yeshua [God is Salvation].
13. When Yeshua [God is Salvation] heard it, he departed from there in a boat and went into the wilderness of Y'huda [praise]. When the crowds heard they followed him from all the cities.
14. When they came out he saw behind him a numerous people; so he extended kindness to them and healed all their diseases.
15. At evening time his disciples came to him and said to him: 'This place is limited and the time is advancing. Let the crowds go into the towns that they might buy food for themselves'.

16. Yeshua [God is Salvation] answered: "They have no need to go; give them to eat".
17. They answered: 'We have nothing here except five loaves and two fish'.
18. He said to them: "Bring them to me".
19. Then he commanded that the people should sit on the grass. When they sat he took the five loaves and two fish and as he looked into heaven he Blessed (Favored by God; happy; prosperous) them, divided them, and gave them to his disciples and the disciples made distribution to the groups.
20. All of them ate and were satisfied. They also ate the fish according to what they desired. After they had finished, they took the fragments, which remained, and filled twelve baskets with them.
21. The number of those eating was five thousand men apart from women and children.
22. After this, he commanded his disciples to assemble in a boat that they might go before him to the city to which the crowds were going.
23. After he left the crowds he went up on a mountain and prayed alone. At the time of evening he was standing alone.
24. The boat was in the midst of the sea and the waves of the sea were driving it because the wind was contrary.
25. At the fourth watch of the night Yeshua [God is Salvation] came to them walking on the sea.
26. When his disciples saw him walking on the sea they were alarmed, thinking he was a demon, and from the greatness of their fear they were crying out.
27. Then Yeshua [God is Salvation] answered them and said to them: "Let faith be among you because it is I; do not fear".
28. Kefa [pebble] answered and said to him: 'My Adōn [Lord - Kurios of the earth], if it is you, command me to come to you on the water.
29. Yeshua [God is Salvation] said to him: "Come". So Kefa [pebble] came down from the boat, walked on the sea, and came to Yeshua [God is Salvation].
30. But when he saw the strength of the wind he feared exceedingly and as he began to sink cried out and said: 'My Adōn [Lord - Kurios of the earth], save me'.
31. Immediately Yeshua [God is Salvation] stretched out his hand, took him, and said to him: "Man of little faith, why did you doubt?"
32. When they went up into the boat, the wind became quiet,

33. and those in the boat did homage to him and said: 'Truly, you are the Son of The Mighty One'.

34. They crossed over and they came to the land of Ginosar [a garden of riches].

35. When the people of the place recognized him they sent into all that kingdom and brought to him all who were sick with various kinds of diseases.

36. They implored him that he might be pleased to allow them to touch the hem of his garment, and each one who touched it was healed.

CHAPTER FIFTEEN

1. Then the Torah-teachers (Scribes) and the P'rushim (Pharisees) [separatists] came to Yeshua [God is Salvation] and said to him:
2. 'Why do your disciples transgress the ordinances of antiquity by not washing their hands before eating?'
3. Yeshua [God is Salvation] said to them: "Why do you transgress the words of The Most High because of your ordinances?"
4. For The Mighty One said: "Honour your father and your mother and he who curses his father and mother will surely be put to death"
5. "But you say that 'whoever says to his father and his mother; in regard to any donation he might give; 'Whatever I have that would help you has been given to Elohim (The Many Powered) [The Living Word of God],'"
6. "So he does not honour his father and his mother, and you despise the words of The Mighty One because of your ordinances".
7. "Woe, hypocrites, behold Yesha'yahu [the salvation of our God] prophesied concerning you and said:
8. "Thus Yehovah [Messiah Pre-Incarnate] said: Because this people has come near with their mouth and has honored Me with their lips, but their heart is far from me"
9. "And their reverence towards Me, which is taught, is the commandments of men".
10. Yeshua [God is Salvation] called to the crowds and said to them: "Hear and consider."
11. "That which enters through the mouth does not soil the man, but that which goes out of the mouth soils the man"
12. Then his disciples came to him and said to him: 'Know that the P'rushim (Pharisees) [separatists] were perplexed by this word'.
13. Yeshua [God is Salvation] answered them: "Every plant which my Father Who is in heaven did not plant will be uprooted and destroyed".
14. "Leave them alone because the blind are leading the blind, and if a blind man leads another who is blind, they will both fall into a pit".
15. Kefa [pebble] answered him: "My Adōn [Lord - Kurios of the earth] explain this riddle to us"
16. Yeshua [God is Salvation] answered them: "Are you still without knowledge?"

17. "Do you not understand that everything that enters through the mouth goes into the belly and all of it goes on to the natural place?"
18. "But that which goes out through the mouth is moved by the heart; this is what soils the man."
19. "Because the defiled heart brings forth deceitfulness, murder, adulteries, robberies, the witness of liars and curses".
20. "All these things are what soil the man. Indeed eating without washing the hands does not soil the man".
21. After Yeshua [God is Salvation] had said this, he went into the regions of Tzor [rock] and Tzidon [hunting]
22. Then there came to him a certain Kenani [merchant] woman, who came from the lands of the East, crying out to him: 'My lord, son of David [Beloved], have mercy on me because my daughter is possessed by demons'.
23. Yeshua [God is Salvation] did not answer her a word. So his disciples approached him and said to him: 'Our Adōn [Lord - Kurios of the earth], why do you abandon this woman who is crying after us?'
24. Yeshua [God is Salvation] answered them: "I was not sent except to the lost sheep from the house of Y'sra'el [he who holds onto the Heel of God]".
25. Then the woman did homage to him and said: 'My Adōn [Lord - Kurios of the earth] help me'.
26. Yeshua [God is Salvation] said to her: "It is not good that a man should take the bread from his children and give it to the dogs".
27. The woman answered: 'Often the dogs eat the pieces of bread that fall from the table of their master'.
28. Yeshua [God is Salvation] answered her: "Woman, great is your faith, let it be done to you as you asked". So from that time on, her daughter was healed.
29. When Yeshua [God is Salvation] moved on from there, he went into the region across Galil [circuit] to a mountain. As he stood there
30. he saw many people among whom were many lame, leprous, those who limped, and many others; they fell at his feet and he healed them.
31. The people were amazed at how the dumb were speaking and the lame were walking and the blind were seeing; all of them were praising The Most High.
32. Then Yeshua [God is Salvation] said to his disciples: "I have compassion on them because they have remained with me these two days

since they came across and they have nothing to eat. I do not want to leave them fasting lest they grow give up in the way".

33. His disciples answered him: 'Where will we be able to find bread in this wilderness to satisfy the people?'

34. Yeshua [God is Salvation] answered and said to them: "How many loaves of bread do you have?" They answered: 'Seven and a few fish'.

35. So Yeshua [God is Salvation] commanded the people to sit upon the grass.

36. He took the seven loaves and the fish and broke them and gave them to his disciples and they gave to the people.

37. All of them ate and were satisfied and from that which was remaining they filled seven baskets.

38. Those who were eating were by number, four thousand men besides women and children.

39. After this Yeshua [God is Salvation] entered a boat and came to the land of Magadan [tower].

CHAPTER SIXTEEN

1. Tz'dukim (Sadducees) [followers of the right] and P'rushim (Pharisees) [separatists] came to him, tempting him to show them some sign from heaven.
2. Yeshua [God is Salvation] answered them: "Hypocrites, you say in the evening: Tomorrow will be a clear day because the sky is red".
3. "Then in the morning you say : 'Today it will rain because the sky is dark'. If so, you know the law regarding the appearance of the sky, but you do not know the law regarding the times".
4. "The offspring of evil-doers ask for a sign, but no sign will be given them except the sign of Yonah [dove] the Prophet". Then he was separated from them and went away.
5. When Yeshua [God is Salvation] came to the seashore he told his disciples to beware of their bread. Then he entered a boat with his disciples, but the disciples forgot and did not bring any bread.
6. And Yeshua [God is Salvation] said to them, "Watch out and beware of the leaven of the P'rushim (Pharisees) [separatists] and Tz'dukim (Sadducees) [followers of the right]."
7. They began to discuss this among themselves, saying, "He said that because we did not bring any bread."
8. Yeshua [God is Salvation] said to them: "You have little understanding who think that you have no bread".
9. "Do you not remember the five loaves and the five thousand men",
10. "Or the seven loaves and the four thousand men, how many baskets were left over?"
11. "Therefore you should understand that I am not speaking of natural loaves"
12. "but I am saying to you that you should beware of the teachings of the P'rushim (Pharisees) [separatists] and Tz'dukim (Sadducees) [followers of the right]".
13. Yeshua [God is Salvation] went out into the Land of 'Caesarea [severed] of Philip [friend of horses]' and asked his disciples saying: "What do men say about me?"
14. They said unto him: "Some say 'he is Yochanan [Yah is gracious] the Baptizer', some say 'he is Eliyahu [my God is Yah]u [my God is Yah]', and

some 'Yirmeyahu [Our God has uplifted]' or 'one of the prophets'".

15. Yeshua [God is Salvation] said to them: "What do you say about me?"

16. Shim'on [he has heard]; called Kefa [pebble]; answered and said: "You are Ha-Moshiach [Messiah] [The Messiah] [which means 'the Messiah'], the Son of the Living Elohim (The Many Powered) [The Living Word of God], who has come into this world"

17. Yeshua [God is Salvation] said to him: "Blessed (Favored by God; happy; prosperous) are you Shim'on [he has heard] bar Yonah [dove], because flesh and blood has not revealed this to you but my Father Who is in heaven"

18. "I say to you: 'You are Even [which means a pebble] and I will build upon you my house of prayer. The fortresses (Daniel 11:38,39) of Hell will not gain the upper hand against you"

19. "because I will give to you the keys of the Kingdom of heaven. Whatever you bind on earth will be bound in heaven, whatever you loose on earth will be loosed in heaven."

20. Then he commanded his disciples not to say that he is Ha-Moshiach [Messiah] [The Messiah].

21. From then on Yeshua [God is Salvation] began to reveal to his disciples that it was necessary for him to go to Yerushalayim [abode of peace] and to suffer (allow, to let, permit) the injustice of many, from the chief priests and from the elders of the people until they should kill him; then on the third day he would arise.

22. Kefa [pebble] took him aside privately and began to rebuke (reprimand; strongly warn; restrain) him saying: 'Far be it that it should be like this to you, Adōn [Lord - Kurios of the earth]'.

23. Yeshua [God is Salvation] turned, looked at him, and said "Go away Satan [the adversary]; do not disobey me, because you do not regard the word of The Mighty One but the words of man"

24. Then Yeshua [God is Salvation] said to his disciples: "Whoever wishes to come after me let him despise himself and come after me".

25. "Everyone who wishes to save his soul will lose it for my sake, and he who loses his life in this world for my sake will save his soul for the life of the world to come".

26. "What profit is there for a man if he should gain the whole world and lose his soul forever; what good exchange does a man make if, for present things that are spoiled, he should give his soul to the judgment of Gei-

Hinnom [hell, valley of evil counsel]?"

27. "Because the Son of The Mighty One will come in the glory of his Father Who is in heaven with his angels to reward each man according to his work".

28. "Truly I say to you there are some of those standing here who will not taste death until they see the Son of The Mighty One coming in his Kingdom."

CHAPTER SEVENTEEN

1. After six days Yeshua [God is Salvation] took Kefa [pebble], Ya'akov [He who grabs onto the heel of] and Yochanan [Yah is gracious] his brother and brought them to a high mountain where he might pray.
2. While he was praying he was changed before them and the skin of his face shone like the sun and his garments became white like snow.
3. Then Moshe [drawn out] and Eliyahu [my God is Yah], while speaking with him, were revealed to them and they told Yeshua [God is Salvation] all which would happen to him in Yerushalayim [abode of peace]. Kefa [pebble] and his companions were asleep. Asleep but not asleep; awake but not awake. They saw his body and the two men with him.
4. When they went away, then Kefa [pebble] said to Yeshua [God is Salvation]: 'It is good to be here. Let us make here three tabernacles, one for you, one for Moshe [drawn out], and one for Eliyahu [my God is Yah]', because he did not know what he was saying.
5. While he was still speaking, behold a cloud covered them and they were greatly alarmed. While they were under the cloud they heard from the midst of the cloud a voice speaking and saying: "Behold, this is My Son My beloved, My delight is in him, you shall obey him"
6. The disciples heard, fell on their faces to the ground, and feared exceedingly.
7. When the Voice ceased, Yeshua [God is Salvation] said to them: "Arise, do not fear"
8. They lifted up their eyes and saw no one except Yeshua [God is Salvation] alone.
9. Yeshua [God is Salvation] came down from the mountain and commanded them saying: "Tell no man the vision you have seen until the Son of Man has risen from death".
10. His disciples asked him saying: "Why do the Torah-teachers (Scribes) say that Eliyahu [my God is Yah] will come first?"
11. He answered them and said: "Indeed Eliyahu [my God is Yah] will come and will restore to repentance all the world".
12. "I say to you, he has already come, they did not know him, and they did to him according to their desire. So they will do to the Son of Man".
13. Then the disciples understood that regarding Yochanan [Yah is

gracious] the Baptizer he was saying this.

14. It came to pass when he approached the crowds, a man came to him, bowing on his knees.

15. He said: 'Have mercy on me my Adōn [Lord - Kurios of the earth], and pity my son because he is terrified of an evil Spirit [Ruach] and is very sick. He grinds his teeth, foams at his mouth, falls from his place to the ground, and falls sometimes into fire and sometimes into water'.

16. I brought him to your disciples, but they were unable to heal him.

17. Yeshua [God is Salvation] answered and said: "Evil generation, woe to you who deny me; how long will I be with you, how long will I bear your trouble? Bring him to me".

18. And Yeshua [God is Salvation] rebuked the demon, and it came out of him, and the boy was cured at once.

19. The disciples drew near to Yeshua [God is Salvation] secretly and said to him: "Why were we not able to cast it out"

20. He said to them: "Because of the limitation of your faith. Truly I say to you, if there be any faith in you, as a grain of mustard, if you believe, you will say to this mountain depart and it will depart; nothing will be withheld from you."

21. "But this kind of demon does not come out except by prayer and fasting.

22. They were in Galil [circuit] and Yeshua [God is Salvation] said: "The Son of Man will be delivered into the hand of men"

23. "They will kill him and on the third day he will arise".

24. The came to K'far-Nachum [town of comfort]-Marta [she was rebellious] and the tax collectors drew near to Kefa [pebble] and said to him: "Your teacher does not follow the custom to pay tax"

25. Thus they spoke. He went into the house and Yeshua [God is Salvation] anticipated him saying to Kefa [pebble]: "What is your judgment Kefa [pebble], the kings of the earth, from whom do they take tribute, from their sons or from foreigners?"

26. He answered him: "From foreigners". Yeshua [God is Salvation] said to him: "If so, then, the sons are free". Then he said: "Do not be dismayed because of this".

27. He said to Kefa [pebble]: "Go to the sea and cast a fishing hook and fish with it, because, in the mouth of the one you will catch first, you will find a silver coin. That you will give for us"

CHAPTER EIGHTEEN

1. At that time the disciples drew near to Yeshua [God is Salvation] and said to him: 'Whom do you think is the greatest in the Kingdom of heaven?'
2. He called a small child and placed him in their midst.
3. He said: " I say to you, if you do not turn to become like this child, you will not enter the Kingdom of heaven"
5. "He who receives a child, like this, in my name, receives me"
6. "He who causes one of the little children who believe in me to stumble, it would be good for him to tie a millstone around his neck and be cast into the depths of the sea".
7. "Woe to the inhabitants of the world because of confusion, because confusion must come". He also said: "Woe to the man through whom the confusion comes"
8. "If your hand or your foot causes you to stumble cut it off and cast it from you; it is better for you to enter into life with one hand or lame than having two hands and two feet for you to be given to everlasting fire"
9. "If your eye should cause you to stumble, pluck it out and cast it from you. It is better for you to enter into life with one eye than to have two eyes and be given to Gei-Hinnom [hell, valley of evil counsel]"
10. "Take heed lest you judge one of the little children. I say to you, their angels always see the sons of my Father Who is in heaven",
11. "and the Son of Man is not saving the enemy"
12. "What is your opinion: If a man has a hundred sheep and one of them strays, will he not leave the ninety-nine in the mountains and go seek the one which has strayed?"
13. "If he should find it, truly I say to you he will rejoice over it more than the ninety-nine which did not go astray."
14. "Thus, my Father Who is in heaven does not wish that any of these little children should be lost."
15. At that time Yeshua [God is Salvation] said to Shim'on [he has heard]; called Kefa [pebble]: "If your brother sins against you, reprove him privately. If he listens to you, you have gained your brother".
16. "If he does not listen to you, reprove him before another; if by every oath he does not listen to you, add still one or two in order that your words might be before two or three witnesses, because by two or three witnesses a

word will be established".

17. "If by every oath he does not listen, tell it in the assembly; and if he does not listen to the assembly consider him as ostracized, an enemy and cruel".

18. "Truly I say to you that every oath which you shall bind on earth will be bound in heaven and every oath which you shall loose on earth will be loosed in heaven".

19. "Also, I say to you, if two of you wish to make peace on earth, everything which you ask will be yours from my Father Who is in heaven".

20. "In every place where two or three are gathered together in my name there am I in their midst".

21. Then Kefa [pebble] drew near to him saying: 'My Adōn [Lord - Kurios of the earth], if my brother sins against me, shall I forgive him unto seven times?'

22. Yeshua [God is Salvation] said to him: "I do not say to you 'unto seven' but 'unto seventy-seven'"

23. At that time Yeshua [God is Salvation] said to his disciples: "The Kingdom of heaven is like a certain king who sat to make a reckoning with his servants and ministers".

24. "As he began to reckon one came who owed about ten thousand pieces of gold".

25. "But he had nothing to give and his master commanded to sell him and his children and all which was his to repay the value".

26. "The slave fell before his master and implored him to have pity on him and to be patient with him because he would repay everything".

27. "Then his master had pity on him and forgave him everything".

28. "But that slave went out and found one of his comrades who owed him a hundred pieces of money and he grasped him and struck him saying: Pay back what you owe".

29. "So his comrade fell to the ground and began to plead with him, saying, 'Trust me and be patient with me and I will repay everything'".

30. "But he was not willing to listen to him; so he brought him to the prison until he repaid him everything".

31. "The servants of the king saw that which he did and they were very angry and told their master".

32. "Then his master called him and said to him: 'Cursed slave, did I not forgive you all your debt when you placated me'?"

33. "So why did you not forgive your slave when he supplicated you, as I forgave you?"

34. "His master was angry with him and commanded to afflict him until he should repay him all the debt".

35. "Thus will my Father Who is in heaven do to you if you do not forgive each man his brother with a perfect heart"

CHAPTER NINETEEN

1. It came to pass when Yeshua [God is Salvation] finished these words he passed on from Galil [circuit] and came to the outskirts of the land of Y'hudah [Praise] across the Yarden [descender].
2. There followed him large crowds and he healed all of them.
3. Then the P'rushim (Pharisees) [separatists] came to him to tempt him. They asked him saying: 'Is it permissible for one to leave his wife for any matter and to give her a bill of divorce'.
4. He answered them: "Have you not read that He who made them of old, male and female He created them".
5. He said: "Therefore a man shall leave his father and his mother and cleave (split open; cut open; divide) to his wife and they will become one flesh".
6. "If so, they are not two but one flesh, and whatever The Creator has joined together man is unable to separate"
7. They said to him: 'If so, why did Moshe [drawn out] command to give her a bill of divorce and to send her away from his house?'
8. He said to them: "Moshe [drawn out], because of the obstinacy of your heart, said for you to leave your wives. But from the beginning it was not so".
9. "I say to you that everyone who leaves his wife and takes another, commits adultery; and he who takes her who has been divorced commits adultery".
10. Then his disciples said to him: 'If the matter of a man with his wife is so, it is not good to take her'.
11. He said to them: "This matter is not for everyone but for those to whom it has been given".
12. "Because there are eunuchs from their birth; these are those who have not sinned. There are eunuchs made by man and there are self-made eunuchs who subdue their desire for the sake of the Kingdom of heaven; these are those who enter into great prominence. Whoever is able to understand let him understand".
13. Then they brought children to him that he might lay his hand on them and pray for them, but his disciples were driving them away.
14. Yeshua [God is Salvation] said to them: "Permit the children to come to

me and do not restrain them, for the Kingdom of heaven is theirs. Truly I say to you that one will not enter the Kingdom of heaven except he shall be like these".

15. So he laid his hand on them and went on from there.

16. A young man came to him doing homage to him and said to him: 'Rabbi what good thing shall I do to acquire the life of the world to come?'

17. He answered him: "Why do you ask me about good? No man is good; because The Mighty One alone is good. But if you wish to enter life keep the commandments".

18. He said to him: 'What are they?' Yeshua [God is Salvation] said to him: "Thou shalt not kill, thou shalt not steal, thou shalt not bear false witness against your neighbor".

19. "Honour your father and your mother and love your neighbour as yourself"

20. The young man said to him: 'All these I have kept, so what, yet, do I lack?'

21. Yeshua [God is Salvation] said unto him: "If you wish to be perfect go and sell all which you have and give it to the poor and you will have treasure in heaven and follow me".

22. It came to pass when the young man heard he went away angry because he did not have much property.

23. Yeshua [God is Salvation] said to his disciples: "Truly I say to you, it is hard for a rich man to enter the Kingdom of heaven".

24. "Again I say to you, it is easier for a camel to enter the eye of a needle than a rich man the Kingdom of heaven"

25. The disciples heard and were exceedingly amazed and said to Yeshua [God is Salvation]: 'If so, who can save?'

26. He turned to them and said: "With man the matter is difficult, but with The Most High everything is easy".

27. Kefa [pebble] answered and said to him: 'Behold we have left all to follow after you; what will be ours?'

28. Yeshua [God is Salvation] said: "Truly I say to you who follow me; in the day of judgment when The Son of Man sits upon the throne of his glory you also will sit upon the twelve thrones of the twelve tribes of Y'sra'el [he who holds onto the Heel of God] [he who holds onto the Heel of God]"

29. "Everyone who leaves his house, and his brothers, also his sisters, his father, his mother, his wife and his children for my name will receive a

hundred like them and will inherit the Kingdom of heaven"

30. "Many who are first will be last and many who are last will be first"

CHAPTER TWENTY

1. After this Yeshua [God is Salvation] said to his disciples: "The Kingdom of heaven is like a certain individual, who was master in his house, who arose early in the morning to hire laborers for his vineyard".
2. "He hired them for one dinar a day and sent them into his vineyard".
3. "He went out at the third hour of the day and saw others standing idle in the market place".
4. "He said to them: 'Go, also you, into my vineyard and that which is suitable I will give to you'.
5. "So they went. Then he came out again at noon and also at the ninth hour and did the same".
6. "At the eleventh hour he went out also and found others standing and he said to them: 'Why do you stand idle all day?'
7. "They answered him: 'No man has hired us'. So he said to them: 'Go, also, you into my vineyard'.
8. "It came to pass at evening, the master of the vineyard said to the officer over the laborers: 'Call them that I might give to them their wages'. He began with the last and finished with the first".
9. "The last received one dinar".
10. "So the first thought they would receive more, but he gave only a dinar to each of them".
11. "Then the first murmured against the master of the vineyard
12. "saying: 'These last worked one hour and you have made them like us who have worked all day and in the heat'.
13. "He answered one of them and said to him: 'My friend, I have done you no injustice. Did I not hire you for one dinar?'
14. 'Take it and go. If I wish to give this last like you'
15. 'may I not do according to my desire? Is there evil in your eyes when I am good?'
16. "So the last shall be first and the first last. Many are called but few are chosen".
17. Yeshua [God is Salvation] drew near to Yerushalayim [abode of peace] and took his twelve disciples and secretly said to them:
18. "Behold we are going up to Yerushalayim [abode of peace] and the Son of Man will be delivered over unto the chief priests and Torah-teachers

(Scribes) and they will condemn him to death".

19. "Also they will deliver him to the Goyim [Gentiles] to mock and scourge and crucify him, but on the third day he will arise".

20. Then came the wife of Zavdai [Yah has bestowed] with her sons, bowing down and making a request from him.

21. He said to her: "What do you wish?" She said: 'That you command these my two sons to sit the one on your right and the other on your left in your Kingdom'.

22. Yeshua [God is Salvation] answered them: "You do not know what you are asking. Are you able to endure the suffering and death that I am going to endure?". They said: 'We are able'.

23. Then he said to them: "Drink my cup, but that you should sit on my left or my right is not for me to grant to you but to the one who is prepared before by my Father"

24. The ten heard and it was a matter of anger, in their eyes, in regard to the two brothers.

25. Yeshua [God is Salvation] brought them near to him and said to them: "Know that the princes of the Goyim [Gentiles] have dominion over them and their great ones seek to subdue them".

26. "It will not be so among you, because he who wishes to be great among you will serve you".

27. "He who among you who wishes to be first will be your slave",

28. "just as the Son of Man did not come that they might serve him, but that he might serve and give himself as a ransom for many".

29. They entered into Jericho and a crowd followed him.

30. Behold two blind men came out beside the road. They heard the noise of the multitude and asked what this might be. It was said to them: 'The Prophet Yeshua [God is Salvation] from Natsrat is coming'. Then they cried out saying: 'Son of David [Beloved], have mercy on us'.

31. But the crowd rebuked them saying: "Be silent"; they nevertheless were crying out saying: 'Adōn [Lord - Kurios of the Earth], Son of David [Beloved], have mercy on us'.

32. So Yeshua [God is Salvation] 'stopped, called them and said: "What do you want me to do for you?"

33. They said: 'Adōn [Lord - Kurios of the Earth], that our eyes might be opened'.

34. Yeshua [God is Salvation] had pity on them, touched their eyes and said

to them: "Your faith has healed you". Immediately they saw, praised The Mighty One, and followed him. Then all the people praised The Mighty One, because of this.

CHAPTER TWENTY ONE

1. They drew near to Yerushalayim [abode of peace] and came to Bethpage on the Mount of Olives, and Yeshua [God is Salvation] sent two of his disciples.
2. He said unto them: "Go into the fortress which is opposite you and immediately you will find a she-ass and her colt with her. Untie them and bring them to me".
3. "If a man should say anything to you, tell him the Master has need of them and immediately he will let them go."
4. All this was to fulfill the word of the prophet saying:
5. "Rejoice greatly, O daughter of Zion, shout, O daughter of Yerushalayim [abode of peace]; behold, thy King cometh unto thee, he is triumphant, and victorious, humble, and riding upon a she-ass, even upon a colt the foal of a she-ass".
6. They went and did as Yeshua [God is Salvation] commanded them.
7. They brought the she-ass and the colt, and when the others had placed their garments and clothes upon them, Yeshua [God is Salvation] rode upon them. Then they made the ascent.
8. Many of the crowd spread out their garments in the road, and others cut branches from trees and cast them before him and behind him,
9. calling out saying: "Please! Deliver us! [Hoshi-annah] in the Highest. Blessed (Favored by God; happy; prosperous) is He who comes in the name of Yehovah [Messiah Pre-Incarnate]. Please! Deliver us! [Hoshi-annah] in the Highest"
10. It came to pass afterwards, when Yeshua [God is Salvation] entered Yerushalayim [abode of peace], all the city was moved saying: 'Who is this?'
11. The people said to one another: 'Yeshua [God is Salvation] the Prophet from Natzeret [separated] which is in Galil [circuit]'.
12. Yeshua [God is Salvation] entered the house of Yehovah [Messiah Pre-Incarnate] and found there those who buy and sell. He overturned the tables of the moneychangers and the seats of those who were selling doves.
13. He said unto them: "It is written: 'My house will be called a house of prayer for all nations, but you have made it a cave of thieves'".
14. Then the blind and lame came to him in the temple and he healed them.

15. The chief priests and the Torah-teachers (Scribes) came to see the wonders which he did. The young children were calling out in the temple saying: "Blessed (Favored by God; happy; prosperous) is He who comes in The Name of Yehovah [Messiah Pre-Incarnate], the King of Y'sra'el [he who holds onto the Heel of God], the Son of The Mighty One". The Torah-teachers (Scribes) deceived

16. and said to Him: 'Have you not heard what these are saying?' He answered them and said: "I heard them. Have you not read: 'From the mouth of children and babes You have established strength'?"

17. He left and went out to Beit-Anyah [house of figs] and spent the night there and there he was explaining to them the Kingdom of Elohim (The Many Powered) [The Living Word of God].

18. It came to pass in the morning that he returned to the city hungry.

19. He saw a fig tree near the road and drew near to it but found nothing on it except leaves. He said to it: "May fruit never come forth from you".

Immediately the fig tree dried up.

20. The disciples saw, were amazed, and said: 'How is it the fig tree dried up immediately?'

21. Yeshua [God is Salvation] answered and said to them: "If you have faith without doubt, not only to the fig tree will you do, but should you say to this mountain that it should depart and go into the sea, it will be done"

22. "Everything which you shall ask in prayer while believing, you will receive".

23. He went into the temple to teach and there came unto him the Torah-teachers (Scribes), the priests and the rulers of the people saying: 'By what power do you do this and who gave you this strength?'

24. Yeshua [God is Salvation] answered them and said to them: "I also will ask you a question and if you tell me I also will tell you by what power I work".

25. "The baptism of Yochanan [Yah is gracious] from where was it, from heaven or from men?". They grieved among themselves saying: 'What will we say. If we say from heaven, he will say to us: Why did you not believe him?'

26. 'If we say from men, we fear the crowd because all of them believe Yochanan [Yah is gracious] was a prophet.'

27. So they said: 'We do not know'. He said: "Also, I will not tell you by what power I work"

28. "What is your opinion? A certain man had two sons; he approached one and said to him: 'Go my son today to work in my vineyard'.

29. "He said to him: 'I do not wish to'. But afterward he repented and went".

30. "He said to the other likewise and he answered him: 'Here I am, Sir', but he did not go".

31. "Which of the two did the will of the father?" They said to him: "The first". Yeshua [God is Salvation] said to them: "Truly I say to you, tax collectors and harlots will precede you into the Kingdom of heaven,

32. "because Yochanan [Yah is gracious] came to you in the Way of righteousness and you did not believe him. But tax collectors and harlots believed him and you saw it and did not turn in repentance. Also afterward you did not repent to believe him. To the one who has ears to hear let him hear in disgrace."

33. At that time Yeshua [God is Salvation] said to his disciples and to a company of the Jews: "Hear now the parable of the sower. A certain honorable man planted a vineyard, walled it up on every side, built a tower in its midst, and also dug a vat in it, entrusted it to servants, and went on his way".

34. "It came to pass at the time of the gathering of the produce, he sent his servants to those who were working to receive his produce".

35. "But the workers took his servants, struck the first, killed the second, and the third they stoned with stones".

36. "Again he sent many more servants than the first and they did to them likewise".

37. "Finally, he sent them his son saying: 'They will honour my son'".

38. "The workers saw his son and said to one another: 'This is the heir. Come, let us kill him and we will inherit his estate'.

39. "So they took him, cast him out of the vineyard, and killed him".

40. "Now, when the Adōn [Lord - Kurios of the earth] of the vineyard comes what will he do to them?"

41. They answered him saying: "As for the wicked he will destroy them in misery and his vineyard he will give to other workers who will immediately give to him the portion of his produce."

42. Yeshua [God is Salvation] said to them: "Have you not read the scripture: 'The stone the builders rejected is become the head of the corner; This was from Yehovah [Messiah Pre-Incarnate]; it is a marvel in our eyes'".

43. "Therefore I say to you the Kingdom of heaven will be torn from you and given to a nation producing fruit".

44. "He who falls upon this stone will be cast down; he who falls upon it will be broken apart."

45. The chief priests and the P'rushim (Pharisees) [separatists] heard his parables and understood that he was speaking in regard to them.

46. They sought to kill him but they feared the crowds to whom he was a Prophet.

CHAPTER TWENTY TWO

1. Yeshua [God is Salvation] answered and spoke to them again in the words of a parable.
2. "The Kingdom of heaven is like a king who made a wedding ceremony"
3. "He sent his servants to those who had been invited to the wedding ceremony, but they did not wish to come".
4. "He again sent other servants saying: 'Tell those who are invited, behold I have prepared a feast, I have killed oxen and fowl, and all is ready. Come to the wedding ceremony'".
5. "But they scorned and went away, some into the city and some to their businesses".
6. "Others took his servants, abused them, and killed them".
7. "The king heard this, was angry, sent out his armies, destroyed those murderers, and burnt their house with fire".
8. "Then he said to his servants: 'The marriage ceremony is ready, but those who were invited were unworthy'".
9. "Now, go out unto the roads and all whom you find invite to the marriage ceremony".
10. "His servants went out unto the ways and assembled all those who were found, good and bad; so the marriage ceremony was filled with those who were eating".
11. "The king entered to see those who were eating and saw there a man who was not clothed in wedding garments".
12. "He said to him: 'My friend how did you come in here without wedding garments?' He was silent".
13. "Then the king said to his servants: 'Bind his hands and feet and cast him to the lower most and lowest hell; in that place will be weeping and gnashing of teeth'".
14. "Many are called but few are chosen."
15. Then the P'rushim (Pharisees) [separatists] came and took counsel how to trap him in what he said.
16. They sent him some of their disciples, with violent men from Herod [heroic] saying: 'Rabbi, we know that you are faithful, you faithfully study the way of Elohim (The Many Powered) [The Living Word of God], you fear nothing, and are impartial'.

17. 'Tell us your opinion: Is it right to give tribute to Caesar [venerable] or not?'
18. Yeshua [God is Salvation] recognized their deceit and said: "Why do you entice me, hypocrites?"
19. "Show me a tax coin". They brought a plain one to him.
20. He said to them: "Whose likeness is this and inscription?"
21. They said: 'Caesar [venerable]'s'. Then Yeshua [God is Salvation] said to them: "Return to Caesar [venerable] that which is Caesar [venerable]'s and to Elohim (The Many Powered) [The Living Word of God] that which is Elohim (The Many Powered) [The Living Word of God]'s".
22. They heard and were amazed. They left him and went away.
23. On that day, the Tz'dukim (Sadducees) [followers of the right] and those who deny the resurrection of the dead met him. They asked him
24. saying: 'Rabbi, Moshe [drawn out] surely said to us: "When brothers dwell together and one of them dies and has no son, his brother should take his wife to raise up the seed of his brother"'.
25. 'Behold there were seven brothers among us. The first one took a wife, died without seed and his brother married his wife'.
26. 'Likewise the second and third unto the seventh'.
27. 'After them the woman died'.
28. 'Since she had already belonged to all of them, to which of the seven will she be a wife, in the resurrection?'
29. Yeshua [God is Salvation] answered and said to them: "You err and do not understand the Writings or the power of The Mighty One".
30. "In the day of resurrection, men will not take women nor women men, but they will be like the angels of Elohim (The Many Powered) [The Living Word of God] in heaven".
31. "Have you not read concerning the resurrection of the dead that Yehovah [Messiah Pre-Incarnate] spoke to you saying":
32. "I, Yehovah [Messiah Pre-Incarnate], am Elohe Avraham [the God of Exalted Father], Elohe Yitz'chak [the God of Laughter], and Elohe Ya'akov [the God if He who grabs onto the heel of]". If so He is not Elohim (The Many Powered) [The Living Word of God] of the dead but Elohim (The Many Powered) [The Living Word of God] of the living"
33. The crowds heard and were amazed at his wisdom.
34. When the P'rushim (Pharisees) [separatists] saw that the Tz'dukim (Sadducees) [followers of the right] had no answer, they gathered together.

35. Then a scribe asked him, tempting him:
36. 'Rabbi, tell us which is the greatest commandment in the Torah?'
37. He said to him: "Thou shalt love Yehovah [Messiah Pre-Incarnate] your Elohim (The Many Powered) [The Living Word of God] with all your heart, and with all your soul, and with all your strength".
38. "This is the first and great commandment."
39. "The second is like it: "Thou shalt love your neighbour as yourself"
40. "Upon these two commandments the whole law hangs and the prophets"
41. The P'rushim (Pharisees) [separatists] assembled and Yeshua [God is Salvation] asked them
42. saying: "What is your opinion concerning Ha-Moshiach [Messiah] [The Messiah], whose son will he be? They said to him: 'The son of David [Beloved].'
43. He said to them: "How is it that David [Beloved] by Ruach HaKodesh (Holy Spirit [Ruach]) called him saying 'Adōn [Lord - Kurios of the Earth]'" ;
44. "as it is written: "Yehovah [Messiah Pre-Incarnate] said to my Adōn [Lord - Kurios of the earth] sit at My right hand until I make your enemies your footstool"
45. "If David [Beloved] called him 'Adōn [Lord - Kurios of the Earth]', how is he his son?"
46. They were not able to answer him a word and from then on they feared to ask him anything.

CHAPTER TWENTY THREE

1. Then Yeshua [God is Salvation] spoke to the people and to his disciples
2. saying: "Upon the seat of Moshe [drawn out] the Torah-teachers (Scribes) and P'rushim (Pharisees) [separatists] sit".
3. "Now all which he says to you keep and do; but according to their ordinances and deeds do not do, because they say and do not".
4. "They demand and set forth great burdens which the shoulders of men are not able to bear; but they themselves, even with their finger, are unwilling to move".
5. "All their actions they do for the sake of appearances; they wear expensive garments and large tassels",
6. "They love to recline first in the banquet halls, to be seated first at the synagogues",
7. "to prostrate themselves in the streets, and to be called Rabbi".
8. "But as for you, do not desire to be called Teacher because One is your Teacher, and all of you are brothers".
9. "Call no man upon the earth 'father' because One is your Father Who is in heaven".
10. "Do not be called Rabbi, because one is your Rabbi, Ha-Moshiach [Messiah] [The Messiah]".
11. "The greatest among you will serve you".
12. "He who exalts himself will be humbled; he who humbles himself will be exalted".
13. "Woe to you P'rushim (Pharisees) [separatists] and Torah-teachers (Scribes), hypocrites because you close up the Kingdom of heaven before men; you yourselves do not enter and those who wish to enter you do not permit to enter".
14. "Woe to you P'rushim (Pharisees) [separatists] and Torah-teachers (Scribes), hypocrites, because you devour and divide the wealth of certain widows with lengthy exposition; for this you will suffer (allow, to let, permit) a long punishment".
15. "You encompass sea and land to bind the heart of one man to your faith and when he is bound he is doubly worse than before".
16. "Woe to you council of the blind, who say that he who swears by the temple is not obligated, but he who vows by anything which is consecrated

to the structure of the temple is not obligated to pay",

17. "-mad and blind men, which is greater, the temple or that which is consecrated to the temple?-"

18. "and whoever swears by the altar is not obligated but he who swears that he will make an offering is obligated to give it".

19. "Woe blind men, which is more, the gift or the altar, the temple or the gift?"

20. "He who swears by the altar swears by it and by everything which is in it".

21. "He who swears by the temple swears by the temple and He Who dwells within it".

22. "He who swears by the throne of Elohim (The Many Powered) [The Living Word of God] swears by it and by The One Who sits upon it".

23. "Woe to them, Torah-teachers (Scribes) and P'rushim (Pharisee [separatist]s) [separatists], who tithe mint, dill and pomegranate, but who commit robbery and leave undone that which is weightier, that is, the judgments of the Torah which are: kindness, truth and faithfulness. These are commands worthy of doing; one should not forget them".

24. "Offspring of blind leaders, who are strict in the matter of the gnat and swallow the camel".

25. "Woe to you P'rushim (Pharisees) [separatists] and Torah-teachers (Scribes), because you cleanse cups and platters on the outside but inside them is full of wickedness and uncleanness".

26. "Hypocrites, cleanse first that which is inside in order that that which is outside might be pure".

27. "Woe to you Torah-teachers (Scribes) and P'rushim (Pharisee [separatist]s) [separatists], hypocrites, who are like whitened sepulchers which appear on the outside to be beautiful to men, but on the inside are full of the bones of the dead and the filthy".

28. "Thus you appear on the outside to be righteous to men, but within you are full of hypocrisy and wickedness".

29. "Woe to you hypocrites, P'rushim (Pharisees) [separatists] and Torah-teachers (Scribes), because you build the tombs of the prophets and glorify the monuments of the righteous".

30. "You say: 'If we had been in the days of our fathers we would not have permitted putting the prophets to death'.

31. "In this you bear witness against yourselves that you are sons of those

who killed the prophets".

32. "You behave according to the deeds of your fathers".

33. "Serpents, seed of vipers, how will you escape the judgment of Gei-Hinnom [hell, valley of evil counsel] if you do not turn in repentance".

34. At that time Yeshua [God is Salvation] said to the crowds of the Jews: "Therefore, behold I am sending you prophets, wise men and Torah-teachers (Scribes). Some of them you will kill, some of them you will afflict in your synagogues and you will pursue them from city to city".

35. "In order to place upon you the blood of every righteous one which has been poured out upon the earth, from the blood of Abel the righteous unto the blood of Z'kharyah Ben-Berekhya h [Yah remembers, son of Yah blesses]whom you killed between the temple and the altar".

36. "Truly I say to you that all these things will come upon this generation",

37. "and upon Yerushalayim [abode of peace] who kills the prophets and removes those who are sent. How many times I wished to gather your children as a hen gathers her chicks under her wings and you would not".

38. "Therefore you will leave your houses desolate".

39. "Truly, I say to you, you will not see me from now on, until you will say: 'Blessed (Favored by God; happy; prosperous) is he who comes in the Name of Yehovah [Messiah Pre-Incarnate]'".

CHAPTER TWENTY FOUR

1. It came to pass when Yeshua [God is Salvation] went out from the temple, as he was going, his disciples drew near to show him the buildings of the temple.
2. He said: "You see all these; truly I say to you that all will be destroyed and there will not be left there one stone upon another".
3. As he sat on the Mount of Olives opposite the temple, Kefa [pebble], Ya'akov [He who grabs onto the heel of] and Andrew [of a man] asked him secretly: 'When will these things be and what will be the sign when all these matters will take place, or when will they begin and when will be the end of the world and your coming?'
4. Yeshua [God is Salvation] answered them: "Beware lest anyone should lead you astray",
5. "because many will come in my name saying: 'I am the messiah, and they will lead many astray'".
6. "As for you, when you hear of wars and companies of hosts, beware lest you become foolish, because all this will occur, but the end will not be yet".
7. "Nation will rise up against nation and kingdom against kingdom; there will be great tumults, grievous famine, and earthquake in places".
8. "All of these are the beginning of sufferings".
9. "Then they will bind you over for tribulation and will kill you, and you will be a reproach (disgrace; shame) to all the nations for my name".
10. "Then many will be confused, deal treacherously with each other, and be enraged among themselves".
11. "False prophets will arise and lead many astray".
12. "When ungodliness multiplies, the love of many will grow weak".
13. "Whoever waits until the end will be saved".
14. "And this good news of the Kingdom of heaven will be preached in all the earth for a witness concerning me to all the nations and then the end will come".
15. "He is the Anti-Moshiach [Messiah] and he is the abomination which desolates which was spoken of by Daniel the prophet standing in the holy place. Let the one who reads understand".
16. "Then those who are in Y'huda [praise], let them flee to the mountains".
17. "He who is upon the house, let him not come down to take anything out

of his house".

18. "He who is out in the field, let him not turn back to take his garment".

19. "Woe to those who are pregnant and to those who nurse children in those days".

20. "Pray to The Mighty One that your flight will not be on the Shabbat [rest] day".

21. "Because there will be great distress which has not been from the creation of the world until now and as will not be".

22. "Except those days were few, no flesh would be saved; but for the sake of the chosen those days will be few".

23. "At that time, if one should say to you: 'Look! the messiah is here' or 'there' do not believe it".

24. "Because false messiahs and false prophets will arise and they will give signs and great wonders so that, if possible, they will come to lead the chosen astray".

25. "Behold! I tell you before it happens".

26. "Then if they should say to you: 'Look! he is in the wilderness, do not go out, and; 'Look! he is in the inner chamber' do not believe it".

27. Again Yeshua [God is Salvation] said to his disciples: "As the lightning comes from the east and is seen in the west, so will be the coming of the Son of Man".

28. "Wherever the body is, there will be gathered the vultures".

29. "At that time, after the tribulation of those days, the sun will grow dark, the moon will not give forth its light, the stars will fall from heaven, and the host of heaven will be shaken".

30. "Then will appear the sign of the Son of Man in heaven and all the families of the earth will weep and will see the Son of Man on the clouds of heaven with a great host and with dreadful appearance".

31. "He will send his angels with a trumpet and with a great shout to gather his chosen from the four winds of heaven, from one end of heaven unto the other".

32. "From the fig tree learn the parable; when you see its branches and leaves sprouting know that summer is near".

33. "So also when you see all these things you will know that He is near to the gates",

34. "Truly I say to you: this generation will not pass away until all these things shall be done".

35. "Heaven and earth will pass away".
36. "But of that day or that time, there is no one who knows, not even the angels of heaven, but the Father only".
37. Again Yeshua [God is Salvation] said to his disciples: "As in the days of Noah so will it be in the days of the Son of Man".
38. "Just as before the flood, they were eating, drinking, being fruitful and multiplying until the day when Noah entered the ark".
39. "They did not know until the flood came upon them and destroyed them; so will be the coming of the Son of Man".
40. "Then if there shall be two ploughing in a field, one righteous and the other ungodly, the one will be taken and the other left".
41. "Two women will be grinding at a mill; one will be taken and the other left. This is because the angels at the end of the world will remove the stumbling blocks from the world and will separate the righteous from the ungodly".
42. Then Yeshua [God is Salvation] said to his disciples: "Therefore watch with me because you do not know at what hour your Adōn [Lord - Kurios of the earth] is coming".
43. "This you know, if one knew at what hour the thief was coming, he would watch and not allow him to dig into his house".
44. "So you should be prepared, because you do not know at what hour the Son of Man is going to come".
45. "What do you think of the faithful and wise slave whose Adōn [Lord - Kurios of the earth] places over His children to give them food in its time?".
46. "Blessed (Favored by God; happy; prosperous) is that slave whose Adōn [Lord - Kurios of the earth] finds him doing thus when He comes".
47. "Truly I say to you that He will place him over His children".
48. "But if that slave should be evil and say in his heart: 'My Adōn [Lord - Kurios of the earth] is late in coming'",
49. "and should begin to beat the slave of his Adōn [Lord - Kurios of the earth] and should eat and drink with gluttons",
50. "his Adōn [Lord - Kurios of the earth] will come in a day for which he does not wait and at a time which he does not know".
51. "He will divide him and place his portion with the hypocrites; in that place will be weeping and gnashing of teeth".

CHAPTER TWENTY FIVE

1. Again Yeshua [God is Salvation] said to his disciples: "The Kingdom of heaven is like ten virgins who took their lamps and went forth to meet a bridegroom and a bride".
2. "Five of them were lazy fools and five of them were alert and wise".
3. "The five foolish brought their lamps, but they brought no oil with them".
4. "The wise brought oil in their vessels with their lamps".
5. "The bridegroom was late and behold all of them lingered and slept".
6. "It came to pass at midnight that behold a voice was heard: 'Behold the bridegroom is coming; come to meet him'".
7. "Then all those virgins came and trimmed their lamps".
8. "The foolish virgins said to the wise: 'Give us some of your oil because our lamps have gone out'".
9. "The wise answered saying: 'Go now to those who sell and buy for yourselves because there is not enough oil for us and you. We fear that it will be lacking for you'".
10. "It came to pass when they went to buy, the Bridegroom came; those who were ready went with him into the marriage ceremony and the gate was closed".
11. "Afterwards, the foolish came and called at the gate saying: 'Our Adōn [Lord - Kurios of the earth] open for us'".
12. "He answered them: 'Truly I say to you, I do not know who you are'".
13. "Be careful, therefore, because you do not know the day nor the hour when the Bridegroom will come".
14. Again Yeshua [God is Salvation] told his disciples another example: "The Kingdom of heaven is like a man going on a far journey; he called his servants and dispersed to them his money".
15. "To one he gave five coins of gold, to the second he gave two coins of gold and to the third one, to each he gave according to what was suitable for him. Then he went on his journey".
16. "The one who received five coins of gold went and gained five others".
17. "Likewise the one who received two, went and gained two others".
18. "But he who received the one went, dug in the earth, and hid the money of his Adōn [Lord - Kurios of the earth]".
19. "After many days the Adōn [Lord - Kurios of the earth] of those

servants came and sought from them an accounting of the money".

20. "The one who received five coins of gold came near and said to him: My Adōn [Lord - Kurios of the earth], you gave me five coins of gold and behold, for you, are five others which I have gained".

21. "His Adōn [Lord - Kurios of the earth] said to him: 'Truly you are a good and faithful slave. Because you have been faithful in a little, I will appoint you over much; enter into the joy of your Adōn [Lord - Kurios of the earth]'".

22. "Also the one who received two coins of gold drew near and said: 'My Adōn [Lord - Kurios of the earth], you gave me two coins of gold; here are two others which I have gained'".

23. "His Adōn [Lord - Kurios of the earth] said to him: 'Truly you are a good and faithful slave. Because you have been faithful in a little, I will appoint you over much; enter into the joy of your Adōn [Lord - Kurios of the earth]'".

24. "Then he who had received the one drew near and said: 'My Adōn [Lord - Kurios of the earth], I know that you are firm and hard and that you reap what you did not sow and gather what you did not gather'.

25. 'So in fear of you I went and hid your coin of gold and behold you have what is yours'".

26. "His Adōn [Lord - Kurios of the earth] answered and said: 'Wicked and lazy slave, since you know that I reap what I did not sow and gather what I did not scatter',

27. 'therefore, you should have given my wealth to my money-changers so that at my coming I would have received what is mine with profit'".

28. "Therefore, take from him the coin of gold and give it to the one who gained five coins of gold".

29. "To the one who has it will be given, but to the one who does not have that which was intended for him will be taken from him".

30. "As for the lazy slave, cast him into the darkness of the lowest places, in that place shall be for him weeping and gnashing of teeth".

31. Again Yeshua [God is Salvation] said to his disciples: "When the Son of Man comes in his revelation with his angels, then he will sit upon the throne of his glory".

32. "All the nations will be gathered before him, and he will separate them as the shepherd separates the sheep and the goats".

33. "He will place the sheep on his right and the goats on his left".

34. "Then he will say to those on his right: 'Enter Blessed (Favored by God; happy; prosperous) of my Father and inherit for yourselves the Kingdom of heaven prepared for you from the creation of the world until now'".

35. "Because I was hungry and you gave me to eat, I was thirsty and you gave me to drink, I was a wayfarer and you took me in",

36. "naked and you clothed me, sick and you visited me, I was in prison and you came to me".

37. "Then the righteous will answer: 'O our Adōn [Lord - Kurios of the earth], when did we see you hungry and satisfied you, thirsty and gave you to drink'",

38. 'a wayfarer and took you in, naked and clothed you',

39. 'sick and visited you, in prison and came to you?'

40. "The King will answer and say to them: 'Truly I say to you that every time you did it to one of the needy of these my brethren, even the little ones like these, you did it to me'".

41. "Also he will say to those on his left: 'Depart from me you cursed, and go into the everlasting fire, to the place prepared for you, with Satan [the adversary] and his angels'",

42. "because I was hungry and you did not give me to eat, I was thirsty and you did not give me to drink",

43. "I was a wayfarer and you did not take me in, naked and you did not clothe me, sick and in prison and you did not visit me".

44. "Then they also will answer and say to him: 'When did we see you O our Adōn [Lord - Kurios of the earth], hungry, thirsty or a wayfarer, naked, sick, or in prison and were not with you serving you?'"

45. "He will answer them and say: 'I say to you whenever you did not do this to one of these needy; even the little ones like these; you did not do it to me'".

46. "Then these will go into everlasting abhorrence but the righteous into everlasting life".

CHAPTER TWENTY SIX

1. It came to pass when Yeshua [God is Salvation] finished speaking all these things, he said to his disciples:
2. "Do you not know that after two days will be the Pesakh (Seder) and the Son of Man will be delivered into the hands of the Yehudim [praise] to be crucified".
3. Then the rulers of the priests and the great ones of the people were gathered together in the court of the chief priest whose name was Kayafa [depression].
4. They took counsel together to seize Yeshua [God is Salvation] by craftiness and to kill him.
5. But they said it should not be at the feast lest there be a tumult among the people.
6. It came to pass when Yeshua [God is Salvation] was in Beit-Anyah [house of figs] in the house of Shim'on [he has heard] the leper,
7. a woman drew near to him with a flask of costly ointment; she poured it upon his head while he was reclining at table.
8. But they said that this waste was very displeasing to them.
9. 'It would have been possible to have sold it for a great price and to have given it to the poor'.
10. Yeshua [God is Salvation] who knows everything in regard to any matter done, said to them: "Are you making accusation against this woman? Truly she has performed a good and wonderful deed toward me".
11. "Because the poor will be with you always, but I will not be with you always".
12. "Her placing this on my body refers to my burial".
13. "Truly I say to you, everywhere this good news is proclaimed in all the world, that which she has done will be told in reference to my memory".
14. Then one of the Twelve, whose name was Y'hudah [praised] K'riot [cities] went to the chief priests.
15. He said: 'What will you give me that I should deliver Yeshua [God is Salvation] over to you?' They settled with him for thirty pieces of silver.
16. From then on he sought a context for delivering him over.
17. On the first day of the festival of unleavened bread the disciples came to Yeshua [God is Salvation] saying: 'Where shall we prepare for you to eat

the Pesakh (Seder)?'

18. He said to them: "Go into the city to a certain man who will be a volunteer for the task and say to him: "Thus says the Teacher (Rabbi), my time is near; with you I will observe the Pesakh (Seder) with my disciples".

19. The disciples did as Yeshua [God is Salvation] commanded them; and they prepared the Pesakh (Seder).

20. It came to pass at the time of evening, he was sitting at table with his twelve disciples.

21. As they were eating he said to them: "I say to you that one of you will inform against me".

22. They were very sad and spoke each one to him saying: 'Adōn [Lord - Kurios of the Earth] is it I?'

23. He answered them: "He who dips his hand with me in the dish, will sell me". All of them were eating from one dish. Therefore, they did not recognize him; because if they had recognized him they would have destroyed him.

24. Yeshua [God is Salvation] said to them: "Truly the Son of Man goes as it is written concerning him; woe to that man for whose sake the Son of Man is betrayed. Good would it be for that man not to have been born".

25. Y'hudah [praised], who sold him, answered and said to him: 'Rabbi am I this one?'. He said "You have said it".

26. They were eating and Yeshua [God is Salvation] took bread, Blessed (Favored by God; happy; prosperous), divided it, gave it to his disciples and said: "Take and eat; this is my body",

27. He took the cup, gave praise to his Father, gave it to them, and said: "Drink from this, all of you".

28. "This is my blood of the new covenant which will be poured out for many for the atonement of sins"

29. "I say to you, I will not drink from this time forth (from now on) from this fruit of the vine until that day when I drink it new with you in the Kingdom of heaven".

30. And they sang a hymn and went out to the Mount of Olives.

31. Then Yeshua [God is Salvation] said to his disciples: "Come, all of you, be offended because of me tonight because it is written: "Strike the shepherd and the sheep will be scattered"

32. "After my resurrection from death, I will be revealed to you in Galil [circuit]".

33. Kefa [pebble] answered and said to him: 'If all of them are offended because of you, I will never be offended'.

34. Yeshua [God is Salvation] said to him: "Truly I say to you, this night before the cock-crow you will deny me three times".

35. Kefa [pebble] said to him: 'If is arranged for me to die with you, I will not deny you'. Likewise all the disciples said to him.

36. Then Yeshua [God is Salvation] came with them to the village of Gat-Sh'manim [Olive Press] and said: "Sit now here until I go there and pray"

37. He took Kefa [pebble] and the two sons of Zavdai [Yah has bestowed] and began to be sad and troubled.

38. Then he said to them: "My soul is grieved unto death; support me and watch with me".

39. He slowly went forward a little, fell on his face, prayed and said: "My Father, if it is possible, take this cup from me. Indeed let it not be as I will, but according to Your will".

40. He came to his disciples and found them sleeping. He said to Kefa [pebble]: "So you are unable to watch with me one hour?"

41. "Watch and pray lest you enter into temptation, because truly the Spirit [Ruach] is ready to go to its creator, but the flesh is weak and sick".

42. He went again to pray saying: "My Father if You are not able to remove this cup except I should drink it, let it be done according to Your will".

43. Afterwards he returned and found them sleeping because their eyes were heavy.

44. He left them and went to pray a third time according to the first words.

45. Then Yeshua [God is Salvation] came to where the disciples were and said to them: "Sleep and be at rest; behold the time has come near when the Son of Man will be delivered into the hand of sinners".

46. "Arise, let us go, for look! he who will betray me is near".

47. While he was speaking, behold Y'hudah [praised] K'riot [cities], one of his twelve disciples, came. With him was a large crowd with swords and whips sent from the chief priests and the princes of the people.

48. He who betrayed him had given them a sign: 'The man whom I kiss is the one whom you are to arrest'.

49. Immediately he drew near to Yeshua [God is Salvation] and said to him: 'Greetings Rabbi'; then he kissed him.

50. Yeshua [God is Salvation] said to him: "My friend, what have you done?" They came. stretched out their hand against him and arrested him.

51. Behold, one who was with Yeshua [God is Salvation] stretched out his hand, drew his sword, struck one of the servants of the priests, and cut off his ear.

52. Yeshua [God is Salvation] said to him: "Return your sword to its sheath, for all those who draw the sword will fall by the sword".

53. "Do you not understand that I can appeal to my Father and indeed there would be for me at once more than twelve legions of angels".

54. "But how will the Scripture be fulfilled? Because thus it is intended to be done".

55. Afterwards Yeshua [God is Salvation] said to the crowd: "As if we were thieves, have you come to take me with swords and whips? Was I not with you every day in the temple teaching to you without you hindering me?"

56. "Surely all this was done because the writings of the Prophets were being fulfilled". Then all his disciples left him and fled.

57. They led Yeshua [God is Salvation] to the house of Kayafa [depression] the high priest, where all the Torah-teachers (Scribes) and P'rushim (Pharisees) [separatists] were gathered together.

58. Kefa [pebble] was following him at a distance unto the house of the high priest. He entered the house and sat near the craftsmen until he should see the end.

59. The chief priests and the P'rushim (Pharisees) [separatists] wished to find false witnesses against Yeshua [God is Salvation] in order to put him to death.

60. But they did not find even one, though they provided many false witnesses against Yeshua [God is Salvation]. Finally two false witnesses came forward.

61. They said: 'This one said I have the power to destroy the temple of The Most High and after three days to repair it'.

62. The high priest arose and said to him: 'Do you not answer anything against the testimony that these are bearing against you?'

63. But Yeshua [God is Salvation] answered not a word. The high priest said to him: 'I adjure you by the Living Elohim (The Many Powered) [The Living Word of God] that you tell us if you are Ha-Moshiach [Messiah] [The Messiah], the Son of The Mighty One?'

64. Yeshua [God is Salvation] answered him: "You say it; but again I say to you, you have yet to see the Son of The Mighty One sitting at the right of the power of The Mighty One coming on the clouds of heaven".

65. Then the high priest tore his garments and said: 'This one has cursed Elohim (The Many Powered) [The Living Word of God]. What need do we have for other witnesses? Behold all of you have heard how he cursed The Mighty One'.

66. 'What do you think can be done?' They answered: 'He is guilty of death'.

67. Then they spat on his face and struck him on the back, and others slapped him in the face

68. saying: 'Tell us Moshiach [Messiah], who struck you?'.

69. Kefa [pebble] was standing at the entrance of the courtyard, and there came near to him a maid who said to him: "Were you not also with Yeshua [God is Salvation] the Galilean?"

70. Kefa [pebble] lied to her before all and said to her: "Woman I do not know what you are saying".

71. When he passed through the gate another maid saw him and said to those who were standing there: 'This man also was with Yeshua [God is Salvation] in Natzeret [separated]'.

72. Again he denied Yeshua [God is Salvation] with an oath that he did not know him.

73. After a little while, those who were standing in the courtyard drew near to Kefa [pebble] and said to him: 'You are from this prophet's group; it is clear from your speech you are one of them'.

74. Then he began to deny and to swear that at no time had he known him. Immediately the cock crowed.

75. Kefa [pebble] remembered what Yeshua [God is Salvation] had said to him, that before the crowing of the cock he would deny him three times. Then he went outside and wept with bitterness of soul.

CHAPTER TWENTY SEVEN

1. It came to pass in the morning all the chief priests and elders took counsel against Yeshua [God is Salvation] that they should surely put him to death.
2. They led him bound to the house of Pontius Pilate [armed with a spear] who was the governor.
3. When Y'hudah [praised] K'riot [cities] saw that he had been condemned, he began to turn in repentance. He returned the thirty dinars to the high priest and to the elders of the people.
4. He said: 'I have sinned because I have shed innocent blood'. But they said to him: 'What is that to us? You see to it'.
5. He threw the coins into the temple, went and took a rope and hanged himself.
6. When the chief priests received the coins they said: 'It is not possible for us to place these coins in the temple because they are the fruit of blood since they were given for the blood of Yeshua [God is Salvation]'.
7. So they took counsel and gave them for a field of a certain potter of clay, that they might bury strangers there.
8. Therefore that field is called the tent of blood unto this day.
9. Then was fulfilled the word of Zechariah the prophet: "And I said to them: 'If it is good in your eyes, make out my wages, but if not, refrain (restrain; refrain from acting). So they weighed for my wages thirty pieces of silver'. And Yehovah [Messiah Pre-Incarnate] said unto me: "Cast it into the treasury, the goodly price that, that one, was valued by them"". And I took the thirty pieces of silver, and cast them into the treasury, in the house of Yehovah [Messiah Pre-Incarnate]".
10. And they gave them for the potter's field as Yehovah [Messiah Pre-Incarnate] had commanded.
11. Yeshua [God is Salvation] was standing before Pilate [armed with a spear] who asked him: 'Are You the King of the Yehudim [praise]?' Yeshua [God is Salvation] said: "You say it."
12. When Yeshua [God is Salvation] was harassed by the chief priests and elders of the people in regard to some word which they spoke against him, he did not reply.
13. Pilate [armed with a spear] said to Him: 'Do You not see how much

testimony there is against you?'

14. But Yeshua [God is Salvation] did not answer him a word and Pilate [armed with a spear] was exceedingly amazed by this.

15. On the day of the honored feast of Pesakh (Seder), it was their custom for the governor of the city to give to the people one of the prisoners whom they wished.

16. Pilate [armed with a spear] had a prisoner who was almost crazy: his name was Bar-Abba [son of a father]. Taken in a case of murder, he had placed him in the dungeon.

17. When they were gathered together Pilate [armed with a spear] said to them, 'Which of these do you wish that I should release, Bar-Abba [son of a father], or Yeshua [God is Salvation] who is called Moshiach [Messiah]?'

18. This was because Pilate [armed with a spear] knew that due to hatred without cause he had been taken.

19. While he was sitting on the throne, his wife sent to him a messenger, saying: 'I implore you that in no matter should you speak a word against this righteous man because in this night I have suffered many things in a vision because of Him.'

20. The chief priests and the elders of the law assembled the people that they might ask for Bar-Abba [son of a father] and that Yeshua [God is Salvation] might die.

21. Pilate [armed with a spear] answered them: 'Which of them do you wish that we should release.?' They said: 'Bar-Abba [son of a father].'

22. Pilate [armed with a spear] said to them, 'If so, what shall I do with Yeshua [God is Salvation] who is called Moshiach [Messiah]?' All of them answered that he should be crucified.

23. Pilate [armed with a spear] said to them: 'What evil has He done?' Then they vigorously cried out: 'let them crucify him', 'let them crucify him', 'let them crucify him'.

24. Pilate [armed with a spear], when he saw that he had no power of resistance, and was unable to make any peace with them, before a great dispute among the people might arise because of this, took water and washed his hands before the people and said: 'I am innocent of this man's blood. Be careful what you do.'

25. All the people answered and said: 'His blood will be upon us and upon our seed'

26. Then he released Bar-Abba [son of a father] to them, and delivered to

them Yeshua [God is Salvation] for beating and affliction and that they might crucify him.

27. Then the horsemen of the court took Yeshua [God is Salvation] under guard and came together before a great company of many people.

28. They clothed Yeshua [God is Salvation] with silk garments and covered him with a greenish silk robe.

29. They made a crown of thorns, and placed it on His head, and set a reed in his right hand and were bowing down mocking him: 'Shalom be upon you King of the Yehudim [praise].'

30. They spat in His face, and took the reed and struck his head.

31. When they had deceived Him much, they stripped the robe from him, dressed him in his own clothes, and gave orders to crucify Him.

32. As they were going out from the city, they met a man whose name was Shim'on [he has heard] the Kenani [merchant]. They compelled him to carry the beam.

33. They came to a place called Gulgoltha,

34. and gave Him wine mixed with gall (something bitter or poisonous).

But when he began to drink it he perceived what it was and would not drink it.

35. When they placed him on the beam they divided his garments by lot.

37. Afterward they set above His head a writing which said: "THIS IS YESHUA [GOD IS SALVATION] OF NATZERET [SEPARATED] THE KING OF Y'SRA'EL."

38. Then two robbers were crucified with Him, one on his right and one on his left.

39. Those who were passing by deceived him and shook their heads

40. saying, 'See, how you would lay waste the temple of The Mighty One and yet rebuild it in three days, save yourself. If you are the Son of The Mighty One, come down from the beam.'

41. The chief priests and the elders of the people deceived him saying:

42. 'He saved others; he cannot save Himself. If he is the King of Y'sra'el [he who holds onto the Heel of God]; let Him come down from the tree, and we will believe'.

43. 'Since he trusted in The Mighty One; let Him save him now if He wishes, because he said, he is the Son of The Mighty One'.

44. The robbers who had been crucified with Him said to him these very same words.

45. At the sixth hour, darkness came in all the world and it remained until the ninth hour.
46. Yeshua [God is Salvation] cried with a loud voice saying, in the holy language: "ELI, ELI, LAMA SABACHTHANI?" [My God! My God! Why have you forsaken me!?]
47. One of those standing there said: 'This one is calling for Eliyahu [my God is Yah].'
48. Immediately he took spongy-bread, filled it with vinegar and gave it to him to drink.
49. Others were saying 'We will see if Eliyahu [my God is Yah] will come and deliver him.'
50. Yeshua [God is Salvation] cried another time in a loud voice, and sent his Spirit [Ruach] to his Father.
51. Immediately the curtain of the temple was torn into two pieces from the top downward; the earth shook and the rocks were broken.
52. The graves were opened and many of those asleep in the dust arose.
53. They came out of their graves and after the resurrection they entered the holy city and were revealed to many.
54. The captain of the hundred and those who were with him watching Yeshua [God is Salvation] saw the earthquake and the things which were done and were very afraid saying: 'Truly this was the Son of The Mighty One'.
55. Many women from among those who served Yeshua [God is Salvation] from Galil [circuit] until that time were standing there at a distance.
56. Among them were Miryam [waters of strength] Magdala [a tower], Miryam [waters of strength] the mother of Ya'akov [He who grabs onto the heel of] and Yosef [he will add], and the mother of the sons of Zavdai [Yah has bestowed].
57. At evening time, a rich man from Ramatayim [heights] came. His name was Yosef [he will add], and he was a disciple of Yeshua [God is Salvation].
58. He came to Pilate [armed with a spear] and asked him for the body of Yeshua [God is Salvation]. Pilate [armed with a spear] commanded that they should give it to him.
59. Yosef [he will add] took it and wrapped it in a very fine silk garment.
60. He placed him in his own tomb, which had been freshly cut from stone and placed a large stone over the entrance of the tomb.
61. And Miryam [waters of strength] Magdala [a tower] was there, and the

other Miryam [waters of strength], sitting opposite the grave.

62. On the morning of the Pesakh (Seder) the chief priests and the P'rushim (Pharisees) [separatists] came to Pilate [armed with a spear].

63. They said to him: 'Sir, we remember that this liar said while still alive that at the end of three days he would come to life and arise'.

64. 'Therefore, command his tomb to be guarded until the third day, since perhaps one of his disciples might come and steal him. Afterwards they might say to the people that he arose from death. If they should do this the last perversion will be greater than the first.'

65. Pilate [armed with a spear] said to them: 'Search out guards and guard it as well as you can.'

66. So they completed the structure of the tomb, sealed it and placed a guard there.

CHAPTER TWENTY EIGHT

1. On the first day of the week, early in the morning, Miryam [waters of strength] Magdala [a tower] and the other Miryam [waters of strength] came to see the tomb.
2. Then the earth shook because an angel of Yehovah [Messiah Pre-Incarnate] descended from heaven to the tomb, overturned the stone and stood still.
3. His appearance was like the sun, and his garments like snow.
4. From the fear of him the guards were dismayed and stood like dead men.
5. The angel answered and said to the women: "Do not be afraid; for I know that you seek Yeshua [God is Salvation] who was crucified".
6. "He is not here, for He is already alive, as He said. Come, therefore, and see the place where the Adōn [Lord - Kurios of the earth] arose".
7. "Then go immediately and tell His disciples that the Adōn [Lord - Kurios of the earth] has already risen there. He will go before you and there you will see Him as I have told you."
8. The women went out of the tomb with fear because they had seen the angel, but with great joy because the Adōn [Lord - Kurios of the earth] had come back to life. They ran to tell His disciples.
9. As they were going, Yeshua [God is Salvation] passed before them and said: "May Yehovah [Messiah Pre-Incarnate] deliver you". They came near to him, bowed down to him, and did homage to him.
10. Then Yeshua [God is Salvation] said to them, "Do not be afraid; tell my brothers that they should go to Galil [circuit], and there they will see Me."
11. While they were going, some of the guards entered the city and reported to the chief priests all that had happened.
12. They came together for counsel with the elders of the people. Then they gave much money to the horsemen,
13. and said to them: 'Say that his disciples came by night and stole Him while you were sleeping'.
14. 'If this should come to the ears of Pilate [armed with a spear], we will tell him that he should leave you alone.'
15. They took the money and said thus as they had been instructed. This is the word in secret among the Yehudim [praise] unto this day.
16. After this when his twelve disciples came to Galil [circuit] Yeshua [God

is Salvation] appeared to them on the mountain where they had prayed.

17. When they saw Him, they did homage to him; but there were some of them who doubted him.

18. Yeshua [God is Salvation] drew near to them and said to them: "All power has been given to Me in heaven and earth".

19 "Go and make disciples, of all the nations, to believe in my name"

20. "and teach them to observe all the words which I have commanded you, forever" [*Luke [light-giving] 6:47*] .

Mark [a defense]

Mar 1:1 The beginning of the Gospel (joyful message) of Yeshua [God is Salvation] Moshiach [Messiah], the Son of God-Theos; Mar 1:2 As it is written in the prophets, Behold, I send my messenger before your²ⁱ face, which shall prepare your²ⁱ way before you²ⁱ .

Mar 1:3 The voice of one crying in the wilderness, Prepare you^{2gf} the way of the Lord - Kurios, make his paths straight.

Mar 1:4 Yochanan [Yehovah has graced] did baptize in the wilderness, and preach the baptism of repentance for the forgiveness (pardon) of sins.

Mar 1:5 And there went out unto him all the land of Y'hudah [praised], and they of Yerushalayim [Foundation of Peace], and were all baptized of him in the river of Yarden [descender], confessing their sins.

Mar 1:6 And Yochanan [Yehovah has graced] was clothed with camel's hair, and with a belt of a skin about his waist; and he did eat locusts and wild honey; Mar 1:7 And preached, saying, There comes one mightier than I after me, the sandal lace of whose shoes I am not worthy to stoop down and unloose.

Mar 1:8 I indeed have baptized you with water: but he shall baptize you with the Holy Spirit [Ruach HaKodesh].

Mar 1:9 And it came to pass in those days, that Yeshua [God is Salvation] came from Natzeret [one separated] of Galil [circuit, district], and was baptized of Yochanan [Yehovah has graced] in Yarden [descender].

Mar 1:10 And immediately coming up out of the water, he saw the heavens opened, and the Spirit [Ruach] like a dove descending upon him: Mar 1:11 And there came a voice from heaven, [saying], you²ⁱ are my beloved Son, in whom I am well pleased.

Mar 1:12 And immediately the Spirit [Ruach] drives him into the wilderness.

Mar 1:13 And he was there in the wilderness forty days, tried or tested of Satan [the adversary]; and was with the wild beasts; and the angels ministered unto him.

Mar 1:14 Now after that Yochanan [Yehovah has graced] was put in prison, Yeshua [God is Salvation] came into Galil [circuit, district], preaching the Gospel (joyful message) of the kingdom of God-Theos, Mar 1:15 And

saying, The time is fulfilled, and the kingdom of God-Theos is at hand: repent you^{2gf}, and believe the Gospel (joyful message).

Mar 1:16 Now as he walked by the sea of Galil [circuit, district], he saw Shim'on [he has heard] and Andrew [of a man] his brother casting a net into the sea: for they were fishers.

Mar 1:17 And Yeshua [God is Salvation] said unto them, Come you^{2gf} after me, and I will make you to become fishers of men.

Mar 1:18 And immediately they forsook their nets, and followed him.

Mar 1:19 And when he had gone a little further there, he saw Ya'akov [heal-grabber] the [son] of Zavdai [Yah has bestowed], and Yochanan [Yehovah has graced] his brother, who also were in the ship mending their nets.

Mar 1:20 And immediately he called them: and they left their father Zavdai [Yah has bestowed] in the ship with the hired servants, and went after him.

Mar 1:21 And they went into K'far-Nachum [town of comfort]; and immediately on the Shabbat [rest] day he entered into the synagogue, and taught.

Mar 1:22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the Torah-teachers (Scribes).

Mar 1:23 And there was in their synagogue a man with an unclean Spirit [Ruach]; and he cried out, Mar 1:24 Saying, Let [us] alone; what have we to do with you²ⁱ, you²ⁱ Yeshua [God is Salvation] of Natzeret [one separated]? are you²ⁱ come to destroy us? I know you²ⁱ who you²ⁱ are, the Holy One of God-Theos.

Mar 1:25 And Yeshua [God is Salvation] rebuked him, saying, Hold your²ⁱ peace, and come out of him.

Mar 1:26 And when the unclean Spirit [Ruach] had torn him, and cried with a loud voice, he came out of him.

Mar 1:27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine [is] this? for with authority commands he even the unclean spirits, and they do obey him.

Mar 1:28 And immediately his fame spread abroad throughout all the region round about Galil [circuit, district].

Mar 1:29 And forthwith, when they were come out of the synagogue, they entered into the house of Shim'on [he has heard] and Andrew [of a man],

with Ya'akov [heal-grabber] and Yochanan [Yehovah has graced].

Mar 1:30 But Shim'on [he has heard]'s wife's mother lay sick of a fever, and anon they tell him of her.

Mar 1:31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

Mar 1:32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with demons.

Mar 1:33 And all the city was gathered together at the door.

Mar 1:34 And he healed many that were sick of different diseases, and cast out many demons; and did not allow the demons to speak, because they knew him.

Mar 1:35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

Mar 1:36 And Shim'on [he has heard] and they that were with him followed after him.

Mar 1:37 And when they had found him, they said unto him, All [men] seek for you²ⁱ.

Mar 1:38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

Mar 1:39 And he preached in their synagogues throughout all Galil [circuit, district], and cast out demons.

Mar 1:40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If you²ⁱ will, you²ⁱ can make me clean.

Mar 1:41 And Yeshua [God is Salvation], moved with compassion, put forth [his] hand, and touched him, and says unto him, I will; be you²ⁱ clean.

Mar 1:42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

Mar 1:43 And he straitly charged him, and forthwith sent him away; Mar

1:44 And says unto him, See you²ⁱ say nothing to any man: but go your²ⁱ way, show yourself to the priest, and offer for your²ⁱ cleansing those things which Moshe [He Who Draws Out Of The Waters] commanded, for a testimony unto them.

Mar 1:45 But he went out, and began to publish [it] much, and to blaze (to make known; proclaim) abroad the matter, insomuch that Yeshua [God is

Salvation]could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

Mar 2:1 And again he entered into K'far-Nachum [town of comfort] after [some] days; and it was noised that he was in the house.

Mar 2:2 And immediately many were gathered together, insomuch that there was no room to receive [them], no, not so much as about the door: and he preached the word unto them.

Mar 2:3 And they come unto him, bringing one sick of the palsy, which was borne of four.

Mar 2:4 And when they could not come near unto him for the press, they uncovered the roof where he was: and when they had broken [it] up, they let down the bed wherein the sick of the palsy lay.

Mar 2:5 When Yeshua [God is Salvation]saw their faith, he said unto the sick of the palsy, Son, your²ⁱ sins be forgiven you²ⁱ .

Mar 2:6 But there were certain of the Torah-teachers (Scribes) sitting there, and reasoning in their hearts, Mar 2:7 Why does this [man] thus speak blasphemies? who can forgive sins but God-Theos only?

Mar 2:8 And immediately when Yeshua [God is Salvation]perceived in his Spirit [Ruach] that they so reasoned within themselves, he said unto them, Why reason you^{2gf} these things in your hearts?

Mar 2:9 Whether is it easier to say to the sick of the palsy, [You^{1s}] sins be forgiven you²ⁱ ; or to say, Arise, and take up your²ⁱ bed, and walk?

Mar 2:10 But that you^{2gf} may know that the Son of Man has power on earth to forgive sins, (he says to the sick of the palsy,) Mar 2:11 I say unto you²ⁱ , Arise, and take up your²ⁱ bed, and go your²ⁱ way into your²ⁱ house.

Mar 2:12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God-Theos, saying, We never saw it on this fashion.

Mar 2:13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

Mar 2:14 And as he passed by, he saw Levi (Levite) [Adhesion, Joiner] the [son] of Bar-Halfai [son of "changing"] sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

Mar 2:15 And it came to pass, that, as Yeshua [God is Salvation]sat at meat in his house, many publicans and sinners sat also together with Yeshua

[God is Salvation]and his disciples: for there were many, and they followed him .

Mar 2:16 And when the Torah-teachers (Scribes) and P'rushim (Pharisees) [separatists] saw him eat with publicans and sinners, they said unto his disciples, How is it that he eats and drink with publicans and sinners?

Mar 2:17 When Yeshua [God is Salvation]heard [it], he says unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

Mar 2:18 And the disciples of Yochanan [Yehovah has graced] and of the P'rushim (Pharisees) [separatists] used to fast: and they come and say unto him, Why do the disciples of Yochanan [Yehovah has graced] and of the P'rushim (Pharisees) [separatists] fast, but your²ⁱ disciples fast not?

Mar 2:19 And Yeshua [God is Salvation]said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

Mar 2:20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

Mar 2:21 No man also sews a piece of new cloth on an old garment: else the new piece that filled it up takes away from the old, and the rent is made worse.

Mar 2:22 And no man puts New Wine into old bottles: else the New Wine does burst the bottles, and the wine is spilled, and the bottles will be marred: but New Wine must be put into new bottles.

Mar 2:23 And it came to pass, that he went through the corn fields on the Shabbat [rest] day; and his disciples began, as they went, to pluck the ears of corn.

Mar 2:24 And the P'rushim (Pharisees) [separatists] said unto him, Behold, why do they on the Shabbat [rest] day that which is not lawful?

Mar 2:25 And he said unto them, Have you^{2gf} never read what David [Beloved] did, when he had need, and was an hungred, he, and they that were with him?

Mar 2:26 How he went into the house of God-Theos in the days of Avyatar [my father is great] the High Priest, and did eat the showbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

Mar 2:27 And he said unto them, The Shabbat [rest] was made for man, and not man for the Shabbat [rest]: Mar 2:28 Therefore the Son of Man is Lord - Kurios also of the Shabbat [rest].

Mar 3:1 And he entered again into the synagogue; and there was a man there which had a withered hand.

Mar 3:2 And they watched him, whether he would heal him on the Shabbat [rest] day; that they might accuse him.

Mar 3:3 And he says unto the man which had the withered hand, Stand forth.

Mar 3:4 And he says unto them, Is it lawful to do good on the Shabbat [rest] days, or to do evil? to save life, or to kill? But they held their peace.

Mar 3:5 And when he had looked round about on them with anger, being grieved for the blindness of their hearts, he says unto the man, Stretch forth your²ⁱ hand. And he stretched [it] out: and his hand was restored whole as the other.

Mar 3:6 And the P'rushim (Pharisees) [separatists] went forth, and immediately took counsel with the Herod [heroic]'s Party against him, how they might destroy him.

Mar 3:7 But Yeshua [God is Salvation]withdrew himself with his disciples to the sea: and a great multitude from Galil [circuit, district] followed him, and from Y'hudah [praised], Mar 3:8 And from Yerushalayim [Foundation of Peace], and from Edom (Idumaea) [red], and [from] beyond Yarden [descender]; and they about Tzor [a rock] and Tzidon [hunting], a great multitude, when they had heard what great things he did, came unto him.

Mar 3:9 And he spoke to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

Mar 3:10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

Mar 3:11 And unclean spirits, when they saw him, fell down before him, and cried, saying, you²ⁱ are the Son of God-The Father!

Mar 3:12 And he straitly charged them that they should not make him known.

Mar 3:13 And he goes up into a mountain, and calls [unto him] whom he would: and they came unto him.

Mar 3:14 And he ordained twelve, that they should be with him, and that he might send them forth to preach, Mar 3:15 And to have power to heal sicknesses, and to cast out demons: Mar 3:16 And Shim'on [he has heard] he surnamed Kefa [pebble]; Mar 3:17 And Ya'akov [heal-grabber] the [son] of Zavdai [Yah has bestowed], and Yochanan [Yehovah has graced] the brother of Ya'akov [heal-grabber]; and he surnamed them B'nei-Regesh [sons of thunder], which is, The sons of thunder: Mar 3:18 And Andrew [of a man], and Philip [friend of horses], and Bartholomew, and Mattityahu [gift of Yah], and T'oma [twin], and Ya'akov [heal-grabber] Bar-Halfai [son of "changing"], and Taddai [possib. Heart], and Shim'on [he has heard] the Kena'ani [Merchants], Mar 3:19 And Y'udah [praised] From K'riot [cities], which also betrayed him: and they went into an house.

Mar 3:20 And the multitude comes together again, so that they could not so much as eat bread.

Mar 3:21 And when his friends heard [of it], they went out to lay hold on him: for they said, He is beside himself.

Mar 3:22 And the Torah-teachers (Scribes) which came down from Yerushalayim [Foundation of Peace] said, He has Beelzebub, and by the prince of the demons casts he out demons.

Mar 3:23 And he called them [unto him], and said unto them in parables, How can Satan [the adversary] cast out Satan [the adversary]?

Mar 3:24 And if a kingdom be divided against itself, that kingdom cannot stand.

Mar 3:25 And if a house be divided against itself, that house cannot stand.

Mar 3:26 And if Satan [the adversary] rise up against himself, and be divided, he cannot stand, but has an end.

Mar 3:27 No man can enter into a strong man's house, and spoil (plunder; prey; booty) his goods, except he will first bind the strong man; and then he will spoil (plunder; prey; booty) his house.

Mar 3:28 Truly I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies which soever they shall blaspheme: Mar 3:29 But he that shall blaspheme against the Holy Spirit [Ruach HaKodesh] has never forgiveness, but is in danger of eternal damnation: Mar 3:30 Because they said, He has an unclean Spirit [Ruach].

Mar 3:31 There came then his brethren and his mother, and, standing without, sent unto him, calling him.

Mar 3:32 And the multitude sat about him, and they said unto him, Behold, you²ⁱ mother and your²ⁱ brethren without seek for you²ⁱ .

Mar 3:33 And he answered them, saying, Who is my mother, or my brethren?

Mar 3:34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

Mar 3:35 For whosoever shall do the will of God-Theos, the same is my brother, and my sister, and mother.

Mar 4:1 And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

Mar 4:2 And he taught them many things by parables, and said unto them in his doctrine, Mar 4:3 Listen; Behold, there went out a sower to sow: Mar 4:4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

Mar 4:5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: Mar 4:6 But when the sun was up, it was scorched; and because it had no root, it withered away.

Mar 4:7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

Mar 4:8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

Mar 4:9 And he said unto them, He that has ears to hear, let him hear.

Mar 4:10 And when he was alone, they that were about him with the twelve asked of him the parable.

Mar 4:11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God-Theos: but unto them that are without, all [these] things are done in parables: Mar 4:12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and [their] sins should be forgiven them.

Mar 4:13 And he said unto them, Know you^{2gf} not this parable? and how then will you^{2gf} know all parables?

Mar 4:14 The sower sows the word.

Mar 4:15 And these are they by the way side, where the word is sown; but when they have heard, Satan [the adversary] comes immediately, and takes away the word that was sown in their hearts.

Mar 4:16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

Mar 4:17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution arises for the word's sake, immediately they are offended.

Mar 4:18 And these are they which are sown among thorns; such as hear the word, Mar 4:19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becomes unfruitful.

Mar 4:20 And these are they which are sown on good ground; such as hear the word, and receive [it], and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

Mar 4:21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

Mar 4:22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

Mar 4:23 If any man have ears to hear, let him hear.

Mar 4:24 And he said unto them, Take heed what you^{2gf} hear: with what measure you^{2gf} measure (deal out), it shall be measured to you: and unto you that hear shall more be given.

Mar 4:25 For he that has, to him shall be given: and he that has not, from him shall be taken even that which he has.

Mar 4:26 And he said, So is the kingdom of God-Theos, as if a man should cast seed into the ground; Mar 4:27 And should sleep, and rise night and day, and the seed should spring and grow up, he knows not how.

Mar 4:28 For the earth brings forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

Mar 4:29 But when the fruit is brought forth, immediately he puts in the sickle, because the harvest is come.

Mar 4:30 And he said, Whereunto shall we liken the kingdom of God-Theos? or with what comparison shall we compare it?

Mar 4:31 [It is] like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: Mar 4:32 But when it is sown, it grows up, and becomes greater than all herbs, and shoots out great branches; so that the fowls of the air may lodge under the shadow of it.

Mar 4:33 And with many such parables spoke he the word unto them, as they were able to hear [it].

Mar 4:34 But without a parable spoke he not unto them: and when they were alone, he expounded all things to his disciples.

Mar 4:35 And the same day, when the even was come, he says unto them, Let us pass over unto the other side.

Mar 4:36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

Mar 4:37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

Mar 4:38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, care you²ⁱ not that we perish ?

Mar 4:39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

Mar 4:40 And he said unto them, Why are you^{2gf} so fearful? how is it that you^{2gf} have no faith?

Mar 4:41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

Mar 5:1 And they came over unto the other side of the sea, into the country of the Gerasenes' [those who come from pilgrimage or fight].

Mar 5:2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean Spirit [Ruach], Mar 5:3 Who had [his] dwelling among the tombs; and no man could bind him, no, not with chains: Mar 5:4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any [man] tame him.

Mar 5:5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

Mar 5:6 But when he saw Yeshua [God is Salvation]afar off, he ran and worshipped him, Mar 5:7 And cried with a loud voice, and said, What have I to do with you²ⁱ , Yeshua [God is Salvation], [you²ⁱ] Son of the most high God-Theos? I adjure you²ⁱ by God-Theos, that you²ⁱ torment me not.

Mar 5:8 For he said unto him, Come out of the man, [you²ⁱ] unclean Spirit [Ruach].

Mar 5:9 And he asked him, What [is] your²ⁱ name? And he answered, saying, My name [is] Legion: for we are many.

Mar 5:10 And he besought him much that he would not send them away out of the country.

Mar 5:11 Now there was there near unto the mountains a great herd of swine feeding.

Mar 5:12 And all the demons besought him, saying, Send us into the swine, that we may enter into them.

Mar 5:13 And forthwith Yeshua [God is Salvation]gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

Mar 5:14 And they that fed the swine fled, and told [it] in the city, and in the country. And they went out to see what it was that was done.

Mar 5:15 And they come to Yeshua [God is Salvation], and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

Mar 5:16 And they that saw [it] told them how it befell to him that was possessed with the devil, and [also] concerning the swine.

Mar 5:17 And they began to pray him to depart out of their coasts.

Mar 5:18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

Mar 5:19 However Yeshua [God is Salvation]suffered him not, but says unto him, Go home to your²ⁱ friends, and tell them how great things the Lord - Kurios has done for you²ⁱ , and has had compassion on you²ⁱ .

Mar 5:20 And he departed, and began to publish in Decapolis [The 10-Towns] how great things Yeshua [God is Salvation]had done for him: and all [men] did marvel.

Mar 5:21 And when Yeshua [God is Salvation] was passed over again by ship unto the other side, much people gathered unto him: and he was near unto the sea.

Mar 5:22 And, behold, there comes one of the rulers of the synagogue, Ya'ir [God enlightens] by name; and when he saw him, he fell at his feet,
Mar 5:23 And besought him greatly, saying, My little daughter lies at the point of death: [I pray you²ⁱ], come and lay your²ⁱ hands on her, that she may be healed; and she shall live.

Mar 5:24 And [Yeshua [God is Salvation]] went with him; and much people followed him, and thronged him.

Mar 5:25 And a certain woman, which had an issue (what comes forth) of blood twelve years, Mar 5:26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, Mar 5:27 When she had heard of Yeshua [God is Salvation], came in the press behind, and touched his garment.

Mar 5:28 For she said, If I may touch but his clothes, I shall be whole.

Mar 5:29 And immediately the fountain of her blood was dried up; and she felt in [her] body that she was healed of that plague.

Mar 5:30 And Yeshua [God is Salvation], immediately knowing in himself that virtue (power) had gone out of him, turned him about in the press, and said, Who touched my clothes?

Mar 5:31 And his disciples said unto him, you²ⁱ see the multitude thronging you²ⁱ , and say you²ⁱ , Who touched me?

Mar 5:32 And he looked round about to see her that had done this thing.

Mar 5:33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

Mar 5:34 And he said unto her, Daughter, your²ⁱ faith has made you²ⁱ whole; go in peace, and be whole of your²ⁱ plague.

Mar 5:35 While he yet spoke, there came from the ruler of the synagogue's [house certain] which said, You^{1s} daughter is dead: why trouble you²ⁱ the Master any further?

Mar 5:36 As soon as Yeshua [God is Salvation] heard the word that was spoken, he says unto the ruler of the synagogue, Be not afraid, only believe.

Mar 5:37 And he suffered no man to follow him, save Kefa [pebble], and Ya'akov [heal-grabber], and Yochanan [Yehovah has graced] the brother of

Ya'akov [heal-grabber].

Mar 5:38 And he comes to the house of the ruler of the synagogue, and sees the tumult, and them that wept and wailed greatly.

Mar 5:39 And when he was come in, he says unto them, Why make you^{2gf} this ado, and weep? the girl is not dead, but sleeps.

Mar 5:40 And they laughed him to scorn. But when he had put them all out, he takes the father and the mother of the girl, and them that were with him, and enters in where the girl was lying.

Mar 5:41 And he took the girl by the hand, and said unto her, Talita, kumi!; which is, being interpreted, Damsel, I say unto you²ⁱ, arise.

Mar 5:42 And immediately the girl arose, and walked; for she was [of the age] of twelve years. And they were astonished with a great astonishment.

Mar 5:43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

Mar 6:1 And he went out from there, and came into his own country; and his disciples follow him.

Mar 6:2 And when the Shabbat [rest] day was come, he began to teach in the synagogue: and many hearing [him] were astonished, saying, From from what place has this [man] these things? and what wisdom [is] this which is given unto him, that even such mighty works are wrought by his hands?

Mar 6:3 Is not this the carpenter, the son of Miryam [waters of strength], the brother of Ya'akov [heal-grabber], and Yosi [may God multiply], and of Y'hudah [praised], and Shim'on [he has heard]? and are not his sisters here with us? And they were offended at him.

Mar 6:4 But Yeshua [God is Salvation] said unto them, A prophet is not without honour, but in his own country, and among his own family, and in his own house.

Mar 6:5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed [them].

Mar 6:6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

Mar 6:7 And he called [unto him] the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; Mar 6:8 And commanded them that they should take nothing for [their] journey, save a

staff only; no scrip, no bread, no money in [their] purse: Mar 6:9 But [be] shod with sandals; and not put on two coats.

Mar 6:10 And he said unto them, In what place soever you^{2gf} enter into an house, there abide till you^{2gf} depart from that place.

Mar 6:11 And whosoever shall not receive you, nor hear you, when you^{2gf} depart there, shake off the dust under your feet for a testimony against them. Truly I say unto you, It shall be more tolerable for S'dom [Burning] and 'Amorah [a ruined heap] in the day of judgment, than for that city.

Mar 6:12 And they went out, and preached that men should repent.

Mar 6:13 And they cast out many demons, and anointed with oil many that were sick, and healed [them].

Mar 6:14 And king Herod [heroic] heard [of him]; (for his name was spread abroad:) and he said, That Yochanan [Yehovah has graced] the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him.

Mar 6:15 Others said, That it is Eliyahu [my God is Yehovah]. And others said, That it is a prophet, or as one of the prophets.

Mar 6:16 But when Herod [heroic] heard [thereof], he said, It is Yochanan [Yehovah has graced], whom I beheaded: he is risen from the dead.

Mar 6:17 For Herod [heroic] himself had sent forth and laid hold upon Yochanan [Yehovah has graced], and bound him in prison for Herodias' sake, his brother Philip [friend of horses]'s wife: for he had married her.

Mar 6:18 For Yochanan [Yehovah has graced] had said unto Herod [heroic], It is not lawful for you²ⁱ to have your²ⁱ brother's wife.

Mar 6:19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not: Mar 6:20 For Herod [heroic] feared Yochanan [Yehovah has graced], knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

Mar 6:21 And when a convenient (fit; appropriate; proper (one's own; peculiar; particular)) day was come, that Herod [heroic] on his birthday made a supper to his lords, high captains, and chief [estates] of Galil [circuit, district]; Mar 6:22 And when the daughter of the said Herodias came in, and danced, and pleased Herod [heroic] and them that sat with

him, the king said unto the girl, Ask of me whatsoever you²ⁱ will, and I will give [it] you²ⁱ .

Mar 6:23 And he swore unto her, Whatsoever you²ⁱ shall ask of me, I will give [it] you²ⁱ , unto the half of my kingdom.

Mar 6:24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of Yochanan [Yehovah has graced] the Baptist.

Mar 6:25 And she came in immediately with haste unto the king, and asked, saying, I will that you²ⁱ give me by and by in a charger (a large platter or dish) the head of Yochanan [Yehovah has graced] the Baptist.

Mar 6:26 And the king was exceeding sorry; [yet] for his oath's sake, and for their sakes which sat with him, he would not reject her.

Mar 6:27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, Mar 6:28 And brought his head in a charger (a large platter or dish), and gave it to the girl: and the girl gave it to her mother.

Mar 6:29 And when his disciples heard [of it], they came and took up his corpse, and laid it in a tomb.

Mar 6:30 And the apostles gathered themselves together unto Yeshua [God is Salvation], and told him all things, both what they had done, and what they had taught.

Mar 6:31 And he said unto them, Come you^{2gf} yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

Mar 6:32 And they departed into a desert place by ship privately.

Mar 6:33 And the people saw them departing, and many knew him, and ran afoot there out of all cities, and outwent (went before; went faster) them, and came together unto him.

Mar 6:34 And Yeshua [God is Salvation], when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

Mar 6:35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time [is] far passed : Mar 6:36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

Mar 6:37 He answered and said unto them, Give you^{2gf} them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

Mar 6:38 He says unto them, How many loaves have you^{2gf} ? go and see. And when they knew, they say, Five, and two fishes.

Mar 6:39 And he commanded them to make all sit down by companies upon the green grass.

Mar 6:40 And they sat down in ranks, by hundreds, and by fifties.

Mar 6:41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and Blessed (Favored by God; happy; prosperous), and broke the loaves, and gave [them] to his disciples to set before them; and the two fishes divided he among them all.

Mar 6:42 And they did all eat, and were filled.

Mar 6:43 And they took up twelve baskets full of the fragments, and of the fishes.

Mar 6:44 And they that did eat of the loaves were about five thousand men.

Mar 6:45 And immediately he constrained his disciples to get into the ship, and to go to the other side before unto Beit-Tzaidah [house of fish], while he sent away the people.

Mar 6:46 And when he had sent them away, he departed into a mountain to pray.

Mar 6:47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

Mar 6:48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he comes unto them, walking upon the sea, and would have passed by them.

Mar 6:49 But when they saw him walking upon the sea, they supposed it had been a Spirit [Ruach], and cried out: Mar 6:50 For they all saw him, and were troubled. And immediately he talked with them, and says unto them, Be of good cheer: it is I; be not afraid.

Mar 6:51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

Mar 6:52 For they considered not [the miracle] of the loaves: for their heart was hardened.

Mar 6:53 And when they had passed over, they came into the land of Kinneret [a harp], and drew to the shore.

Mar 6:54 And when they were come out of the ship, immediately they knew him, Mar 6:55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

Mar 6:56 And to wherever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

Mar 7:1 Then came together unto him the P'rushim (Pharisee [separatist]s) [separatists], and certain of the Torah-teachers (Scribes), which came from Yerushalayim [Foundation of Peace] .

Mar 7:2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

Mar 7:3 For the P'rushim (Pharisee [separatist]s) [separatists], and all the Y'hudim (Judeans) [praised of Yah], except they wash [their] hands oft, eat not, holding the tradition of the elders.

Mar 7:4 And [when they come] from the market, except they wash, they eat not. And many other things there be, which they have received to hold, [as] the washing of cups, and pots, brasen vessels, and of tables.

Mar 7:5 Then the P'rushim (Pharisees) [separatists] and Torah-teachers (Scribes) asked him, Why walk not your²ⁱ disciples according to the tradition of the elders, but eat bread with unwashen hands?

Mar 7:6 He answered and said unto them, Well has Yesha'yahu [Yah is salvation] prophesied of you hypocrites, as it is written, This people honours me with [their] lips, but their heart is far from me.

Mar 7:7 However in vain do they worship me, teaching [for] doctrines the commandments of men.

Mar 7:8 For laying aside the commandment of God-Theos, you^{2gf} hold the tradition of men, [as] the washing of pots and cups: and many other such like things you^{2gf} do.

Mar 7:9 And he said unto them, Full well you^{2gf} reject the commandment of God-Theos, that you^{2gf} may keep your own tradition.

Mar 7:10 For Moshe [He Who Draws Out Of The Waters] said, Honour your²ⁱ father and your²ⁱ mother; and, Whoso curses father or mother, let him

die the death: Mar 7:11 But you^{2gf} say, If a man shall say to his father or mother, [It is] Karban [as a gift to God], that is to say, a gift, by whatsoever you²ⁱ might be profited by me; [he shall be free].

Mar 7:12 And you^{2gf} suffer (allow, to let, permit) him no more to do ought for his father or his mother; Mar 7:13 Making the word of God-Theos of none effect through your tradition, which you^{2gf} have delivered: and many such like things do you^{2gf} .

Mar 7:14 And when he had called all the people [unto him], he said unto them, Listen unto me every one [of you], and understand: Mar 7:15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

Mar 7:16 If any man have ears to hear, let him hear.

Mar 7:17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

Mar 7:18 And he says unto them, Are you^{2gf} so without understanding also? Do you^{2gf} not perceive, that whatsoever thing from without enters into the man, [it] cannot defile him; Mar 7:19 Because it enters not into his heart, but into the belly, and goes out into the draught, purging all meats?

Mar 7:20 And he said, That which comes out of the man, that defiles the man.

Mar 7:21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Mar 7:22 Thefts, covetousness, wickedness, deceit, lasciviousness (being lustful, loose or lewd; promoting lustful desires in others), an evil eye, blasphemy, pride, foolishness: Mar 7:23 All these evil things come from within, and defile the man.

Mar 7:24 And from there he arose, and went into the borders of Tzor [a rock] and Tzidon [hunting], and entered into an house, and would have no man know [it]: but he could not be hid.

Mar 7:25 For a [certain] woman, whose young daughter had an unclean Spirit [Ruach], heard of him, and came and fell at his feet: Mar 7:26 The woman was a Greek [unstable: the miry one], a Syro-phoenician [Syria (meaning disputed, blood red)] by nation; and she besought him that he would cast forth the devil out of her daughter.

Mar 7:27 But Yeshua [God is Salvation]said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast [it] unto

the dogs.

Mar 7:28 And she answered and said unto him, Yes, Lord - Kurios: yet the dogs under the table eat of the children's crumbs.

Mar 7:29 And he said unto her, For this saying go your²ⁱ way; the devil is gone out of your²ⁱ daughter.

Mar 7:30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

Mar 7:31 And again, departing from the coasts of Tzor [a rock] and Tzidon [hunting], he came unto the sea of Galil [circuit, district], through the midst of the coasts of Decapolis [The 10-Towns].

Mar 7:32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech (to call upon; appeal; beg) him to put his hand upon him.

Mar 7:33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; Mar 7:34 And looking up to heaven, he sighed, and says unto him, Hippatach!, that is, Be opened.

Mar 7:35 And immediately his ears were opened, and the string of his tongue was loosed, and he spoke plain.

Mar 7:36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published [it]; Mar 7:37 And were beyond measure astonished, saying, He has done all things well: he makes both the deaf to hear, and the dumb to speak.

Mar 8:1 In those days the multitude being very great, and having nothing to eat, Yeshua [God is Salvation] called his disciples [unto him], and says unto them, Mar 8:2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: Mar 8:3 And if I send them away fasting to their own houses, they will give up by the way: for different of them came from far.

Mar 8:4 And his disciples answered him, From what place can a man satisfy these [men] with bread here in the wilderness?

Mar 8:5 And he asked them, How many loaves have you^{2gf} ? And they said, Seven.

Mar 8:6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and broke, and gave to his disciples to set before [them]; and they did set [them] before the people.

Mar 8:7 And they had a few small fishes: and he Blessed (Favored by God; happy; prosperous), and commanded to set them also before [them].

Mar 8:8 So they did eat, and were filled: and they took up of the broken [meat] that was left seven baskets.

Mar 8:9 And they that had eaten were about four thousand: and he sent them away.

Mar 8:10 And immediately he entered into a ship with his disciples, and came into the parts of Dalmanuta [a bucket; a branch].

Mar 8:11 And the P'rushim (Pharisees) [separatists] came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

Mar 8:12 And he sighed deeply in his Spirit [Ruach], and says, Why does this generation seek after a sign? truly I say unto you, There shall no sign be given unto this generation.

Mar 8:13 And he left them, and entering into the ship again departed to the other side.

Mar 8:14 Now [the disciples] had forgotten to take bread, neither had they in the ship with them more than one loaf.

Mar 8:15 And he charged them, saying, Take heed, beware of the leaven of the P'rushim (Pharisee [separatist]s) [separatists], and [of] the leaven of Herod [heroic].

Mar 8:16 And they reasoned among themselves, saying, [It is] because we have no bread.

Mar 8:17 And when Yeshua [God is Salvation]knew [it], he says unto them, Why reason you^{2gf}, because you^{2gf} have no bread? perceive you^{2gf} not yet, neither understand? have you^{2gf} your heart yet hardened?

Mar 8:18 Having eyes, see you^{2gf} not? and having ears, hear you^{2gf} not? and do you^{2gf} not remember?

Mar 8:19 When I broke the five loaves among five thousand, how many baskets full of fragments took you^{2gf} up? They say unto him, Twelve.

Mar 8:20 And when the seven among four thousand, how many baskets full of fragments took you^{2gf} up? And they said, Seven.

Mar 8:21 And he said unto them, How is it that you^{2gf} do not understand?

Mar 8:22 And he comes to Beit-Tzaidah [house of fish]; and they bring a blind man unto him, and besought him to touch him.

Mar 8:23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

Mar 8:24 And he looked up, and said, I see men as trees, walking.

Mar 8:25 After that he put [his] hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

Mar 8:26 And he sent him away to his house, saying, Neither go into the town, nor tell [it] to any in the town.

Mar 8:27 And Yeshua [God is Salvation]went out, and his disciples, into the towns of Caesarea [severed] Philippi [lover of horses]: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

Mar 8:28 And they answered, Yochanan [Yehovah has graced] the Baptist: but some [say], Eliyahu [my God is Yehovah]; and others, One of the prophets .

Mar 8:29 And he says unto them, But whom say you^{2gf} that I am? And Kefa [pebble] answer and says unto him, you²ⁱ are the Moshiach [Messiah].

Mar 8:30 And he charged them that they should tell no man of him.

Mar 8:31 And he began to teach them, that the Son of Man must suffer (allow, to let, permit) many things, and be rejected of the elders, and [of] the chief priests, and Torah-teachers (Scribes), and be killed, and after three days rise again.

Mar 8:32 And he spoke that saying openly. And Kefa [pebble] took him, and began to rebuke (reprimand; strongly warn; restrain) him.

Mar 8:33 But when he had turned about and looked on his disciples, he rebuked Kefa [pebble], saying, Get you²ⁱ behind me, Satan [the adversary]: for you²ⁱ savour not the things that be of God-Theos, but the things that be of men.

Mar 8:34 And when he had called the people [unto him] with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his stake (cross), and follow me.

Mar 8:35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel (joyful message)'s, the same shall save it.

Mar 8:36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Mar 8:37 Or what shall a man give in exchange for his soul?

Mar 8:38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when he comes in the glory of his Father with the holy angels.

Mar 9:1 And he said unto them, Truly I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God-Theos come with power.

Mar 9:2 And after six days Yeshua [God is Salvation]takes [with him] Kefa [pebble], and Ya'akov [heal-grabber], and Yochanan [Yehovah has graced], and leads them up into an high mountain apart by themselves: and he was transfigured before them.

Mar 9:3 And his clothing became shining, exceeding white as snow; so as no fuller (washer and/or bleacher of clothes) on earth can white them.

Mar 9:4 And there appeared unto them Eliyahu [my God is Yehovah] with Moshe [He Who Draws Out Of The Waters]: and they were talking with Yeshua [God is Salvation].

Mar 9:5 And Kefa [pebble] answered and said to Yeshua [God is Salvation], Master, it is good for us to be here: and let us make three tabernacles; one for you²ⁱ, and one for Moshe [He Who Draws Out Of The Waters], and one for Eliyahu [my God is Yehovah].

Mar 9:6 For he did not know not what to say; for they were sore afraid.

Mar 9:7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

Mar 9:8 And suddenly, when they had looked round about, they saw no man any more, save Yeshua [God is Salvation]only with themselves.

Mar 9:9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of Man were risen from the dead.

Mar 9:10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

Mar 9:11 And they asked him, saying, Why say the Torah-teachers (Scribes) that Eliyahu [my God is Yehovah] must first come?

Mar 9:12 And he answered and told them, Eliyahu [my God is Yehovah] truly comes first, and restoreth all things; and how it is written of the Son of

Man, that he must suffer (allow, to let, permit) many things, and be set at nothing (despised).

Mar 9:13 But I say unto you, That Eliyahu [my God is Yehovah] is indeed come, and they have done unto him whatsoever they listed (choose; be inclined to do), as it is written of him.

Mar 9:14 And when he came to [his] disciples, he saw a great multitude about them, and the Torah-teachers (Scribes) questioning with them.

Mar 9:15 And immediately all the people, when they beheld him, were greatly amazed, and running to [him] saluted him.

Mar 9:16 And he asked the Torah-teachers (Scribes), What question you^{2gf} with them?

Mar 9:17 And one of the multitude answered and said, Master, I have brought unto you²ⁱ my son, which has a dumb Spirit [Ruach]; Mar 9:18 And wherever he takes him, he tears him: and he foams, and gnashes with his teeth, and pines away: and I spoke to your²ⁱ disciples that they should cast him out; and they could not.

Mar 9:19 He answer him, and says, O faithless generation, how long shall I be with you? how long shall I suffer (allow, to let, permit) you? bring him unto me.

Mar 9:20 And they brought him unto him: and when he saw him, immediately the Spirit [Ruach] tare him; and he fell on the ground, and wallowed foaming.

Mar 9:21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

Mar 9:22 And ofttimes it has cast him into the fire, and into the waters, to destroy him: but if you²ⁱ can do any thing, have compassion on us, and help us.

Mar 9:23 Yeshua [God is Salvation]said unto him, If you²ⁱ can believe, all things [are] possible to him that believes.

Mar 9:24 And immediately the father of the child cried out, and said with tears, Lord - Kurios, I believe; help you²ⁱ my unbelief.

Mar 9:25 When Yeshua [God is Salvation]saw that the people came running together, he rebuked the foul Spirit [Ruach], saying unto him, [you²ⁱ] dumb and deaf Spirit [Ruach], I charge you²ⁱ , come out of him, and enter no more into him.

Mar 9:26 And [the Spirit [Ruach]] cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

Mar 9:27 But Yeshua [God is Salvation]took him by the hand, and lifted him up; and he arose.

Mar 9:28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

Mar 9:29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting .

Mar 9:30 And they departed there, and passed through Galil [circuit, district]; and he would not that any man should know [it].

Mar 9:31 For he taught his disciples, and said unto them, The Son of Man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

Mar 9:32 But they understood not that saying, and were afraid to ask him.

Mar 9:33 And he came to K'far-Nachum [town of comfort]: and being in the house he asked them, What was it that you^{2gf} disputed among yourselves by the way?

Mar 9:34 But they held their peace: for by the way they had disputed among themselves, who [should be] the greatest.

Mar 9:35 And he sat down, and called the twelve, and says unto them, If any man desire to be first, [the same] shall be last of all, and slave of all.

Mar 9:36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Mar 9:37 Whosoever shall receive one of such children in my name, receives me: and whosoever shall receive me, receives not me, but him that sent me.

Mar 9:38 And Yochanan [Yehovah has graced] answered him, saying, Master, we saw one casting out demons in your²ⁱ name, and he follows not us: and we forbid him, because he follows not us.

Mar 9:39 But Yeshua [God is Salvation]said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

Mar 9:40 For he that is not against us is on our part.

Mar 9:41 For whosoever shall give you a cup of water to drink in my name, because you^{2gf} belong to Moshiah [Messiah], truly I say unto you, he shall not lose his reward.

Mar 9:42 And whosoever shall offend (make angry; make one stumble; violate) one of [these] little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

Mar 9:43 And if your²ⁱ hand offend (make angry; make one stumble; violate) you²ⁱ, cut it off: it is better for you²ⁱ to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:
Mar 9:44 Where their worm dies not, and the fire is not quenched.

Mar 9:45 And if your²ⁱ foot offend (make angry; make one stumble; violate) you²ⁱ, cut it off: it is better for you²ⁱ to enter lame (crippled in the feet) into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Mar 9:46 Where their worm dies not, and the fire is not quenched.

Mar 9:47 And if your²ⁱ eye offend (make angry; make one stumble; violate) you²ⁱ, pluck it out: it is better for you²ⁱ to enter into the kingdom of God-Theos with one eye, than having two eyes to be cast into hell fire: Mar 9:48 Where their worm dies not, and the fire is not quenched.

Mar 9:49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

Mar 9:50 Salt [is] good: but if the salt have lost his saltness, which will you^{2gf} season it? Have salt in yourselves, and have peace one with another .

Mar 10:1 And he arose from there, and comes into the coasts of Y'hudah [praised] by the farther side of Yarden [descender]: and the people resort unto him again; and, as he was wont (used to; in the habit of), he taught them again.

Mar 10:2 And the P'rushim (Pharisees) [separatists] came to him, and asked him, Is it lawful for a man to put away [his] wife? tempting him.

Mar 10:3 And he answered and said unto them, What did Moshe [He Who Draws Out Of The Waters] command you?

Mar 10:4 And they said, Moshe [He Who Draws Out Of The Waters] suffered to write a bill of divorcement, and to put [her] away.

Mar 10:5 And Yeshua [God is Salvation] answered and said unto them, For the blindness of your heart he wrote you this precept.

Mar 10:6 But from the beginning of the creation God-Theos made them male and female.

Mar 10:7 For this cause shall a man leave his father and mother, and cleave (split open; cut open; divide) to his wife; Mar 10:8 And they two shall be one flesh: so then they are no more two, but one flesh.

Mar 10:9 What therefore God-Theos has joined together, let not man put asunder.

Mar 10:10 And in the house his disciples asked him again of the same [matter].

Mar 10:11 And he says unto them, Whosoever shall put away his wife, and marry another, commit adultery against her.

Mar 10:12 And if a woman shall put away her husband, and be married to another, she commit adultery.

Mar 10:13 And they brought young children to him, that he should touch them: and [his] disciples rebuked those that brought [them].

Mar 10:14 But when Yeshua [God is Salvation]saw [it], he was much displeased, and said unto them, Suffer (allow, to let, permit) the little children to come unto me, and forbid them not: for of such is the kingdom of God-Theos.

Mar 10:15 Truly I say unto you, Whosoever shall not receive the kingdom of God-Theos as a little child, he shall not enter in it.

Mar 10:16 And he took them up in his arms, put [his] hands upon them, and Blessed (Favored by God; happy; prosperous) them.

Mar 10:17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

Mar 10:18 And Yeshua [God is Salvation]said unto him, Why call you²ⁱ me good? [there is] none good but one, [that is], God-Theos.

Mar 10:19 you²ⁱ know the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour your²ⁱ father and mother.

Mar 10:20 And he answered and said unto him, Master, all these have I observed from my youth.

Mar 10:21 Then Yeshua [God is Salvation]beholding him loved him, and said unto him, One thing you²ⁱ lack: go your²ⁱ way, sell whatsoever you²ⁱ have, and give to the poor, and you²ⁱ shall have treasure in heaven: and come, take up the stake (cross), and follow me.

Mar 10:22 And he was sad at that saying, and went away grieved: for he had great possessions.

Mar 10:23 And Yeshua [God is Salvation]looked round about, and says unto his disciples, How hardly shall they that have riches enter into the kingdom of God-Theos!

Mar 10:24 And the disciples were astonished at his words. But Yeshua [God is Salvation]answer again, and says unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God-Theos!

Mar 10:25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God-Theos.

Mar 10:26 And they were astonished out of measure, saying among themselves, Who then can be saved?

Mar 10:27 And Yeshua [God is Salvation]looking upon them says, With men [it is] impossible, but not with God-Theos: for with God-Theos all things are possible.

Mar 10:28 Then Kefa [pebble] began to say unto him, Lo, we have left all, and have followed you²ⁱ .

Mar 10:29 And Yeshua [God is Salvation]answered and said, Truly I say unto you, There is no man that has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel (joyful message)'s, Mar 10:30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

Mar 10:31 But many [that are] first shall be last; and the last first.

Mar 10:32 And they were in the way going up to Yerushalayim [Foundation of Peace]; and Yeshua [God is Salvation]went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, Mar 10:33 [Saying], Behold, we go up to Yerushalayim [Foundation of Peace]; and the Son of Man shall be delivered unto the chief priests, and unto the Torah-teachers (Scribes); and they shall condemn him to death, and shall deliver him to the Goyim [Gentiles]: Mar 10:34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

Mar 10:35 And Ya'akov [heal-grabber] and Yochanan [Yehovah has graced], the sons of Zavdai [Yah has bestowed], come unto him, saying, Master, we would that you²ⁱ should do for us whatsoever we shall desire.

Mar 10:36 And he said unto them, What would you^{2gf} that I should do for you?

Mar 10:37 They said unto him, Grant unto us that we may sit, one on your²ⁱ right hand, and the other on your²ⁱ left hand, in your²ⁱ glory.

Mar 10:38 But Yeshua [God is Salvation]said unto them, You^{2gf} know not what you^{2gf} ask: can you^{2gf} drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

Mar 10:39 And they said unto him, We can. And Yeshua [God is Salvation]said unto them, You^{2gf} shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall you^{2gf} be baptized:

Mar 10:40 But to sit on my right hand and on my left hand is not my to give; but [it shall be given to them] for whom it is prepared.

Mar 10:41 And when the ten heard [it], they began to be much displeased with Ya'akov [heal-grabber] and Yochanan [Yehovah has graced].

Mar 10:42 But Yeshua [God is Salvation]called them [to him], and says unto them, You^{2gf} know that they which are accounted to rule over the Goyim [Gentiles] exercise lordship over them; and their great ones exercise authority upon them.

Mar 10:43 But so shall it not be among you: but whosoever will be great among you, shall be your minister: Mar 10:44 And whosoever of you will be the most important, shall be slave of all.

Mar 10:45 For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Mar 10:46 And they came to Yericho [Its Moon]: and as he went out of Yericho [Its Moon] with his disciples and a great number of people, blind Bar-Timai (son of the unclean), sat by the highway side begging.

Mar 10:47 And when he heard that it was Yeshua [God is Salvation]of Natzeret [one separated], he began to cry out, and say, Yeshua [God is Salvation], [you²ⁱ] Son of David [Beloved], have mercy on me.

Mar 10:48 And many charged him that he should hold his peace: but he cried the more a great deal, [you²ⁱ] Son of David [Beloved], have mercy on me.

Mar 10:49 And Yeshua [God is Salvation] stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calls you²ⁱ .

Mar 10:50 And he, casting away his garment, rose, and came to Yeshua [God is Salvation].

Mar 10:51 And Yeshua [God is Salvation] answered and said unto him, What will you²ⁱ that I should do unto you²ⁱ ? The blind man said unto him, Lord - Kurios, that I might receive my sight.

Mar 10:52 And Yeshua [God is Salvation] said unto him, Go your²ⁱ way; you²ⁱ faith has made you²ⁱ whole. And immediately he received his sight, and followed Yeshua [God is Salvation] in the way.

Mar 11:1 And when they came near to Yerushalayim [Foundation of Peace], unto Beit-Pagei [house of unripe figs] and Beit-Anyah [house of figs], at the Mount of Olives, he send forth two of his disciples, Mar 11:2 And says unto them, Go your way into the village over against you: and as soon as you^{2gf} be entered into it, you^{2gf} shall find a colt tied, whereon never man sat; loose him, and bring [him].

Mar 11:3 And if any man say unto you, Why do you^{2gf} this? say you^{2gf} that the Lord - Kurios has need of him; and immediately he will send him here.

Mar 11:4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

Mar 11:5 And certain of them that stood there said unto them, What do you^{2gf} , loosing the colt?

Mar 11:6 And they said unto them even as Yeshua [God is Salvation] had commanded: and they let them go.

Mar 11:7 And they brought the colt to Yeshua [God is Salvation], and cast their garments on him; and he sat upon him.

Mar 11:8 And many spread their garments in the way: and others cut down branches off the trees, and scattered [them] in the way.

Mar 11:9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed (Favored by God; happy; prosperous) [is] he that comes in the name of the Lord - Kurios: Mar 11:10 Blessed (Favored by God; happy; prosperous) [be] the kingdom of our father David [Beloved], that comes in the name of the Lord - Kurios: Hosanna in the highest.

Mar 11:11 And Yeshua [God is Salvation]entered into Yerushalayim [Foundation of Peace], and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Beit-Anyah [house of figs] with the twelve.

Mar 11:12 And on the morrow, when they were come from Beit-Anyah [house of figs], he was hungry: Mar 11:13 And seeing a fig tree afar off having leaves, he came, if perhaps (maybe) he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not [yet].

Mar 11:14 And Yeshua [God is Salvation]answered and said unto it, No man eat fruit of you²ⁱ hereafter forever. And his disciples heard [it].

Mar 11:15 And they come to Yerushalayim [Foundation of Peace]: and Yeshua [God is Salvation]went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; Mar 11:16 And would not suffer (allow, to let, permit) that any man should carry [any] vessel through the temple.

Mar 11:17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but you^{2gf} have made it a den of thieves.

Mar 11:18 And the Torah-teachers (Scribes) and chief priests heard [it], and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

Mar 11:19 And when even was come, he went out of the city.

Mar 11:20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

Mar 11:21 And Kefa [pebble] calling to remembrance says unto him, Master, behold, the fig tree which you²ⁱ cursed is withered away.

Mar 11:22 And Yeshua [God is Salvation]answering says unto them, Have faith in God-Theos.

Mar 11:23 For truly I say unto you, That whosoever shall say unto this mountain, Be you²ⁱ removed, and be you²ⁱ cast into the sea; and shall not doubt in his heart, but shall believe that those things which he says shall come to pass; he shall have whatsoever he says.

Mar 11:24 Therefore I say unto you, What things soever you^{2gf} desire, when you^{2gf} pray, believe that you^{2gf} receive [them], and you^{2gf} shall have [them].

Mar 11:25 And when you^{2gf} stand praying, forgive, if you^{2gf} have ought against any: that your Father also which is in heaven may forgive you your trespasses.

Mar 11:26 But if you^{2gf} do not forgive, neither will your Father which is in heaven forgive your trespasses.

Mar 11:27 And they come again to Yerushalayim [Foundation of Peace]: and as he was walking in the temple, there come to him the chief priests, and the Torah-teachers (Scribes), and the elders, Mar 11:28 And say unto him, By what authority do you²ⁱ these things? and who gave you²ⁱ this authority to do these things?

Mar 11:29 And Yeshua [God is Salvation]answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

Mar 11:30 The baptism of Yochanan [Yehovah has graced], was [it] from heaven, or of men? answer me.

Mar 11:31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did you^{2gf} not believe him?

Mar 11:32 But if we shall say, Of men; they feared the people: for all [men] counted Yochanan [Yehovah has graced], that he was a prophet indeed.

Mar 11:33 And they answered and said unto Yeshua [God is Salvation], We cannot tell. And Yeshua [God is Salvation]answering says unto them, Neither do I tell you by what authority I do these things.

Mar 12:1 And he began to speak unto them by parables. A [certain] man planted a vineyard, and set an hedge about [it], and excavated [a place for] the winepress, and built a tower, and let it out to husbandmen, and went into a far country.

Mar 12:2 And at the season he sent to the husbandmen a slave, that he might receive from the husbandmen of the fruit of the vineyard.

Mar 12:3 And they caught [him], and beat him, and sent [him] away empty.

Mar 12:4 And again he sent unto them another slave; and at him they cast stones, and wounded [him] in the head, and sent [him] away shamefully handled.

Mar 12:5 And again he sent another; and him they killed, and many others; beating some, and killing some.

Mar 12:6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

Mar 12:7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

Mar 12:8 And they took him, and killed [him], and cast [him] out of the vineyard.

Mar 12:9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

Mar 12:10 And have you^{2gf} not read this scripture; The stone which the builders rejected is become the head of the corner: Mar 12:11 This was the Lord - Kurios's doing, and it is marvellous in our eyes?

Mar 12:12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

Mar 12:13 And they send unto him certain of the P'rushim (Pharisees) [separatists] and of the Herod [heroic]'s Party, to catch him in [his] words.

Mar 12:14 And when they were come, they say unto him, Master, we know that you²ⁱ are true, and care for no man: for you²ⁱ regard not the person of men, but teaches the way of God-Theos in truth: Is it lawful to give tribute to Caesar [venerable], or not?

Mar 12:15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt you^{2gf} me? bring me a penny, that I may see [it].

Mar 12:16 And they brought [it]. And he says unto them, Whose [is] this image and superscription? And they said unto him, Caesar [venerable]'s.

Mar 12:17 And Yeshua [God is Salvation]answering said unto them, Render to Caesar [venerable] the things that are Caesar [venerable]'s, and to God-Theos the things that are God-Theos's. And they marvelled at him.

Mar 12:18 Then come unto him the Tz'dukim (Sadducees) [followers of the right], which say there is no resurrection; and they asked him, saying, Mar 12:19 Master, Moshe [He Who Draws Out Of The Waters] wrote unto us, If a man's brother die, and leave [his] wife [behind him], and leave no

children, that his brother should take his wife, and raise up seed unto his brother.

Mar 12:20 Now there were seven brethren: and the first took a wife, and dying left no seed.

Mar 12:21 And the second took her, and died, neither left he any seed: and the third likewise.

Mar 12:22 And the seven had her, and left no seed: last of all the woman died also.

Mar 12:23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

Mar 12:24 And Yeshua [God is Salvation]answering said unto them, Do you^{2gf} not therefore err, because you^{2gf} know not the scriptures, neither the power of God-Theos?

Mar 12:25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

Mar 12:26 And as touching the dead, that they rise: have you^{2gf} not read in the book of Moshe [He Who Draws Out Of The Waters], how in the bush God-Theos spoke unto him, saying, I [am] the God-Theos of Avraham [Exalted Father], and the God-Theos of Yitz'khak [Laughter], and the God-Theos of Ya'akov [He who grabs onto the heel of] [Heel of God]?

Mar 12:27 He is not the God-Theos of the dead, but the God-Theos of the living: you^{2gf} therefore do greatly err.

Mar 12:28 And one of the Torah-teachers (Scribes) came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

Mar 12:29 And Yeshua [God is Salvation]answered him, The first of all the commandments [is], Hear, O Yisra'el [He Holds Onto The Heel of God]; The Lord - Kurios our God-Theos is one Lord - Kurios: Mar 12:30 And you²ⁱ shall love the Lord - Kurios your²ⁱ God-Theos with all your²ⁱ heart, and with all your²ⁱ soul, and with all your²ⁱ mind, and with all your²ⁱ strength: this [is] the first commandment.

Mar 12:31 And the second [is] like, [namely] this, you²ⁱ shall love your²ⁱ neighbour as yourself. There is none other commandment greater than these.

Mar 12:32 And the scribe said unto him, Well, Master, you²ⁱ have said the truth: for there is one God-Theos; and there is none other but he: Mar 12:33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love [his] neighbour as himself, is more than all whole burnt offerings and sacrifices.

Mar 12:34 And when Yeshua [God is Salvation] saw that he answered discreetly, he said unto him, you²ⁱ are not far from the kingdom of God-Theos. And no man after that dared (was bold enough) ask him [any question].

Mar 12:35 And Yeshua [God is Salvation] answered and said, while he taught in the temple, How say the Torah-teachers (Scribes) that Moshiach [Messiah] is the Son of David [Beloved]?

Mar 12:36 For David [Beloved] himself said by the Holy Spirit [Ruach HaKodesh], The LORD-Yehōvah (Messiah Pre-Incarnate) said to my Lord – (Adon – Lord of the earth), Sit you²ⁱ on my right hand, till I make your²ⁱ enemies your²ⁱ footstool.

Mar 12:37 David [Beloved] therefore himself calls him Lord - Kurios; and from what place is he [then] his son? And the common people heard him gladly.

Mar 12:38 And he said unto them in his doctrine, Beware of the Torah-teachers (Scribes), which love to go in long clothing, and [love] salutations in the marketplaces, Mar 12:39 And the chief seats in the synagogues, and the uppermost rooms at feasts: Mar 12:40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

Mar 12:41 And Yeshua [God is Salvation] sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

Mar 12:42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

Mar 12:43 And he called [unto him] his disciples, and says unto them, Truly I say unto you, That this poor widow has cast more in, than all they which have cast into the treasury: Mar 12:44 For all [they] did cast in of their abundance; but she of her want did cast in all that she had, [even] all her living.

Mar 13:1 And as he went out of the temple, one of his disciples says unto him, Master, see what manner of stones and what buildings [are here]!

Mar 13:2 And Yeshua [God is Salvation]answering said unto him, See you²ⁱ these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

Mar 13:3 And as he sat upon the Mount of Olives over against the temple, Kefa [pebble] and Ya'akov [heal-grabber] and Yochanan [Yehovah has graced] and Andrew [of a man] asked him privately, Mar 13:4 Tell us, when shall these things be? and what [shall be] the sign when all these things shall be fulfilled?

Mar 13:5 And Yeshua [God is Salvation]answering them began to say, Take heed lest any [man] deceive you: Mar 13:6 For many shall come in my name, saying, I am [Moshiach [Messiah]]; and shall deceive many.

Mar 13:7 And when you^{2gf} shall hear of wars and rumours of wars, be you^{2gf} not troubled: for [such things] must needs be; but the end [shall] not [be] yet.

Mar 13:8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in different places, and there shall be famines and troubles: these [are] the beginnings of sorrows.

Mar 13:9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues you^{2gf} shall be beaten: and you^{2gf} shall be brought before rulers and kings for my sake, for a testimony against them.

Mar 13:10 And the Gospel (joyful message) must first be published among all nations.

Mar 13:11 But when they shall lead [you], and deliver you up, take no thought beforehand what you^{2gf} shall speak, neither do you^{2gf} premeditate: but whatsoever shall be given you in that hour, that speak you^{2gf} : for it is not you^{2gf} that speak, but the Holy Spirit [Ruach HaKodesh].

Mar 13:12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against [their] parents, and shall cause them to be put to death.

Mar 13:13 And you^{2gf} shall be hated of all [men] for my name's sake: but he that shall endure unto the end, the same shall be saved.

Mar 13:14 But when you^{2gf} shall see the abomination of desolation, spoken of by Dani'el [God is Judge] the prophet, standing where it ought not, (let

him that reads understand,) then let them that be in Y'hudah [praised] flee to the mountains: Mar 13:15 And let him that is on the housetop not go down into the house, neither enter [in it], to take any thing out of his house: Mar 13:16 And let him that is in the field not turn back again for to take up his garment.

Mar 13:17 But woe to them that are with child, and to them that give suck in those days!

Mar 13:18 And pray you^{2gf} that your flight be not in the winter.

Mar 13:19 For [in] those days shall be affliction, such as was not from the beginning of the creation which God-Theos created unto this time, neither shall be.

Mar 13:20 And except that the Lord - Kurios had shortened those days, no flesh should be saved: but for the elect's sake, whom he has chosen, he has shortened the days.

Mar 13:21 And then if any man shall say to you, Lo, here [is] Moshiach [Messiah]; or, lo, [he is] there; believe [him] not: Mar 13:22 For false Christs [messiahs] and false prophets shall rise, and shall show signs and wonders, to seduce, if [it were] possible, even the elect.

Mar 13:23 But take you^{2gf} heed: behold, I have foretold you all things.

Mar 13:24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, Mar 13:25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

Mar 13:26 And then shall they see the Son of Man coming in the clouds with great power and glory.

Mar 13:27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven .

Mar 13:28 Now learn a parable of the fig tree; When her branch is yet tender, and puts forth leaves, you^{2gf} know that summer is near: Mar 13:29 So you^{2gf} in like manner, when you^{2gf} shall see these things come to pass, know that it is near, [even] at the doors.

Mar 13:30 Truly I say unto you, that this generation shall not pass, till all these things be done.

Mar 13:31 Heaven and earth shall pass away: but my words shall not pass away.

Mar 13:32 But of that day and [that] hour knows no man, no, not the angels which are in heaven, neither the Son, but the Father.

Mar 13:33 Take you^{2gf} heed, watch and pray: for you^{2gf} know not when the time is.

Mar 13:34 [For the Son of Man is] as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

Mar 13:35 Watch you^{2gf} therefore: for you^{2gf} know not when the master of the house comes, at even, or at midnight, or at the cockcrowing, or in the morning: Mar 13:36 Lest coming suddenly he find you sleeping.

Mar 13:37 And what I say unto you I say unto all, Watch.

Mar 14:1 After two days was [the feast of] the Passover, and of unleavened bread: and the chief priests and the Torah-teachers (Scribes) sought how they might take him by craft, and put [him] to death.

Mar 14:2 But they said, Not on the feast [day], lest there be an uproar of the people.

Mar 14:3 And being in Beit-Anyah [house of figs] in the house of Shim'on [he has heard] the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she broke the box, and poured [it] on his head.

Mar 14:4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

Mar 14:5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

Mar 14:6 And Yeshua [God is Salvation] said, Let her alone; why trouble you^{2gf} her? she has wrought a good work on me.

Mar 14:7 For you^{2gf} have the poor with you always, and whensoever you^{2gf} will you^{2gf} may do them good: but me you^{2gf} have not always.

Mar 14:8 She has done what she could: she is come aforehand to anoint my body to the burying.

Mar 14:9 Truly I say unto you, Wheresoever this Gospel (joyful message) shall be preached throughout the whole world, [this] also that she has done shall be spoken of for a memorial of her.

Mar 14:10 And Y'hudah [praised] From K'riot [cities], one of the twelve, went unto the chief priests, to betray him unto them.

Mar 14:11 And when they heard [it], they were glad, and promised to give him money. And he sought how he might conveniently betray him.

Mar 14:12 And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where will you²ⁱ that we go and prepare that you²ⁱ may eat the Passover?

Mar 14:13 And he send forth two of his disciples, and says unto them, Go you^{2gf} into the city, and there shall meet you a man bearing a pitcher of water: follow him.

Mar 14:14 And wherever he shall go in, say you^{2gf} to the goodman of the house, The Master says, Where is the guestchamber, where I shall eat the Passover with my disciples?

Mar 14:15 And he will show you a large upper room furnished [and] prepared: there make ready for us.

Mar 14:16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover.

Mar 14:17 And in the evening he comes with the twelve.

Mar 14:18 And as they sat and did eat, Yeshua [God is Salvation]said, Truly I say unto you, One of you which eats with me shall betray me.

Mar 14:19 And they began to be sorrowful, and to say unto him one by one, [Is] it I? and another [said, Is] it I?

Mar 14:20 And he answered and said unto them, [It is] one of the twelve, that dippeth with me in the dish.

Mar 14:21 The Son of Man indeed goes, as it is written of him: but woe to that man by whom the Son of Man is betrayed! good were it for that man if he had never been born.

Mar 14:22 And as they did eat, Yeshua [God is Salvation]took bread, and Blessed (Favored by God; happy; prosperous), and broke [it], and gave to them, and said, Take, eat: this is my body.

Mar 14:23 And he took the cup, and when he had given thanks, he gave [it] to them: and they all drank of it.

Mar 14:24 And he said unto them, This is my blood of the new testament (a covenant, ratified in death), which is shed for many.

Mar 14:25 Truly I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God-Theos.

Mar 14:26 And when they had sung an hymn, they went out into the Mount of Olives.

Mar 14:27 And Yeshua [God is Salvation]says unto them, All you^{2gf} shall be offended because of me this night: for it is written, I will strike the shepherd, and the sheep shall be scattered.

Mar 14:28 But after that I am risen, I will go before you into Galil [circuit, district].

Mar 14:29 But Kefa [pebble] said unto him, Although all shall be offended, yet [will] not I.

Mar 14:30 And Yeshua [God is Salvation]says unto him, Truly I say unto you²ⁱ, That this day, [even] in this night, before the cock crow twice, you²ⁱ shall deny me thrice.

Mar 14:31 But he spoke the more vehemently, If I should die with you²ⁱ, I will not deny you²ⁱ in any wise. Likewise also said they all.

Mar 14:32 And they came to a place which was named Gat-Sh'manim [Olive Press]: and he says to his disciples, Sit you^{2gf} here, while I shall pray.

Mar 14:33 And he takes with him Kefa [pebble] and Ya'akov [heal-grabber] and Yochanan [Yehovah has graced], and began to be sore amazed, and to be very heavy; Mar 14:34 And says unto them, My soul is exceeding sorrowful unto death: wait you^{2gf} here, and watch.

Mar 14:35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

Mar 14:36 And he said, Abba, Father, all things [are] possible unto you²ⁱ; take away this cup from me: nevertheless not what I will, but what you²ⁱ will.

Mar 14:37 And he comes, and finds them sleeping, and says unto Kefa [pebble], Shim'on [he has heard], sleep you²ⁱ? could not you²ⁱ watch one hour?

Mar 14:38 Watch you^{2gf} and pray, lest you^{2gf} enter into temptation. The Spirit [Ruach] truly [is] ready, but the flesh [is] weak.

Mar 14:39 And again he went away, and prayed, and spoke the same words.

Mar 14:40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither did not know they what to answer him.

Mar 14:41 And he comes the third time, and says unto them, Sleep on now, and take [your] rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners.

Mar 14:42 Rise up, let us go; lo, he that betrays me is at hand.

Mar 14:43 And immediately, while he yet spoke, comes Y'udah [praised], one of the twelve, and with him a great multitude with swords and rods (clubs), from the chief priests and the Torah-teachers (Scribes) and the elders.

Mar 14:44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead [him] away safely.

Mar 14:45 And as soon as he was come, he goes immediately to him, and says, Master, master; and kissed him.

Mar 14:46 And they laid their hands on him, and took him.

Mar 14:47 And one of them that stood by drew a sword, and struck a slave of the High Priest, and cut off his ear.

Mar 14:48 And Yeshua [God is Salvation]answered and said unto them, Are you^{2gf} come out, as against a thief, with swords and [with] rods (clubs) to take me?

Mar 14:49 I was daily with you in the temple teaching, and you^{2gf} took me not: but the scriptures must be fulfilled.

Mar 14:50 And they all forsook him, and fled.

Mar 14:51 And there followed him a certain young man, having a linen cloth cast about [his] naked [body]; and the young men laid hold on him:

Mar 14:52 And he left the linen cloth, and fled from them naked.

Mar 14:53 And they led Yeshua [God is Salvation]away to the High Priest: and with him were assembled all the chief priests and the elders and the Torah-teachers (Scribes).

Mar 14:54 And Kefa [pebble] followed him afar off, even into the palace of the High Priest: and he sat with the servants, and warmed himself at the fire.

Mar 14:55 And the chief priests and all the council sought for witness against Yeshua [God is Salvation] to put him to death; and found none.

Mar 14:56 For many bore false witness against him, but their witness agreed not together.

Mar 14:57 And there arose certain, and bore false witness against him, saying, Mar 14:58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands .

Mar 14:59 But neither so did their witness agree together.

Mar 14:60 And the High Priest stood up in the midst, and asked Yeshua [God is Salvation], saying, Answer you²ⁱ nothing? what [is it which] these witness against you²ⁱ ?

Mar 14:61 But he held his peace, and answered nothing. Again the High Priest asked him, and said unto him, Are you²ⁱ the Moshiah [Messiah], the Son of the Blessed (Favored by God; happy; prosperous)?

Mar 14:62 And Yeshua [God is Salvation] said, I am: and you^{2gf} shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.

Mar 14:63 Then the High Priest rent his clothes, and says, What need we any further witnesses?

Mar 14:64 You^{2gf} have heard the blasphemy: what think you^{2gf} ? And they all condemned him to be guilty of death.

Mar 14:65 And some began to spit on him, and to cover his face, and to buffet (to strike with a clenched fist) him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

Mar 14:66 And as Kefa [pebble] was beneath in the palace, there comes one of the maids of the High Priest: Mar 14:67 And when she saw Kefa [pebble] warming himself, she looked upon him, and said, And you²ⁱ also were with Yeshua [God is Salvation] of Natzeret [one separated].

Mar 14:68 But he denied, saying, I know not, neither understand I what you²ⁱ say. And he went out into the porch; and the cock crew.

Mar 14:69 And a maid saw him again, and began to say to them that stood by, This is [one] of them.

Mar 14:70 And he denied it again. And a little after, they that stood by said again to Kefa [pebble], Surely you²ⁱ are [one] of them: for you²ⁱ are a Galilaean [circle], and you²ⁱ speech agree [thereto].

Mar 14:71 But he began to curse and to swear, [saying], I know not this man of whom you^{2gf} speak.

Mar 14:72 And the second time the cock crew. And Kefa [pebble] called to mind the word that Yeshua [God is Salvation] said unto him, Before the cock crew twice, you²ⁱ shall deny me thrice. And when he thought thereon, he wept.

Mar 15:1 And immediately in the morning the chief priests held a consultation with the elders and Torah-teachers (Scribes) and the whole council, and bound Yeshua [God is Salvation], and carried [him] away, and delivered [him] to Pilate [armed with a spear].

Mar 15:2 And Pilate [armed with a spear] asked him, Are you²ⁱ the King of the Y'hudim (Judeans) [praised of Yah]? And he answering said unto him, you²ⁱ say [it].

Mar 15:3 And the chief priests accused him of many things: but he answered nothing.

Mar 15:4 And Pilate [armed with a spear] asked him again, saying, Answer you²ⁱ nothing? behold how many things they witness against you²ⁱ.

Mar 15:5 But Yeshua [God is Salvation] yet answered nothing; so that Pilate [armed with a spear] marvelled.

Mar 15:6 Now at [that] feast he released unto them one prisoner, whomsoever they desired.

Mar 15:7 And there was [one] named Bar-Abba [son of a father], [which lay] bound with them that had made insurrection with him, who had committed murder in the insurrection.

Mar 15:8 And the multitude crying aloud began to desire [him to do] as he had ever done unto them.

Mar 15:9 But Pilate [armed with a spear] answered them, saying, Will you^{2gf} that I release unto you the King of the Y'hudim (Judeans) [praised of Yah]?

Mar 15:10 For he knew that the chief priests had delivered him for envy.

Mar 15:11 But the chief priests moved the people, that he should rather release Bar-Abba [son of a father] unto them.

Mar 15:12 And Pilate [armed with a spear] answered and said again unto them, What will you^{2gf} then that I shall do [unto him] whom you^{2gf} call the King of the Y'hudim (Judeans) [praised of Yah]?

Mar 15:13 And they cried out again, Crucify him.

Mar 15:14 Then Pilate [armed with a spear] said unto them, Why, what evil has he done? And they cried out the more exceedingly, Crucify him.

Mar 15:15 And [so] Pilate [armed with a spear], willing to content the people, released Bar-Abba [son of a father] unto them, and delivered Yeshua [God is Salvation], when he had scourged [him], to be crucified.

Mar 15:16 And the soldiers led him away into the hall, called Praetorium [head-quarters]; and they call together the whole band.

Mar 15:17 And they clothed him with purple, and braided a crown of thorns, and put it about his [head], Mar 15:18 And began to salute him, Hail, King of the Y'hudim (Judeans) [praised of Yah]!

Mar 15:19 And they struck him on the head with a reed, and did spit upon him, and bowing [their] knees worshipped him.

Mar 15:20 And when they had deceived him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

Mar 15:21 And they compel one Shim'on [he has heard] a Cyrenian [supremacy of the bridle], who passed by, coming out of the country, the father of Alexander [one who assists men] and Rufus [red], to bear his stake (cross).

Mar 15:22 And they bring him unto the place Gulgolta [place of the skull], which is, being interpreted, The place of a skull.

Mar 15:23 And they gave him to drink wine mingled with myrrh: but he received [it] not.

Mar 15:24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

Mar 15:25 And it was the third hour, and they crucified him.

Mar 15:26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

Mar 15:27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

Mar 15:28 And the scripture was fulfilled, which says, And he was numbered with the transgressors.

Mar 15:29 And they that passed by railed on him, wagging their heads, and saying, Ah, you²ⁱ that destroy the temple, and build [it] in three days , Mar

15:30 Save yourself, and come down from the stake (cross).

Mar 15:31 Likewise also the chief priests mocking said among themselves with the Torah-teachers (Scribes), He saved others; himself he cannot save.

Mar 15:32 Let Moshiah [Messiah] the King of Yisra'el [He Holds Onto The Heel of God] descend now from the stake (cross), that we may see and believe. And they that were crucified with him reviled him.

Mar 15:33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

Mar 15:34 And at the ninth hour Yeshua [God is Salvation]cried with a loud voice, saying, *Elohi! Elohi! L'mah sh'vaktani ?* which is, being interpreted, My God-Theos, my God-Theos, why have you²ⁱ forsaken me?

Mar 15:35 And some of them that stood by, when they heard [it], said, Behold, he calls Eliyahu [my God is Yehovah].

Mar 15:36 And one ran and filled a sponge full of vinegar, and put [it] on a reed, and gave him to drink, saying, Let alone; let us see whether Eliyahu [my God is Yehovah] will come to take him down.

Mar 15:37 And Yeshua [God is Salvation]cried with a loud voice, and gave up the ghost.

Mar 15:38 And the veil of the temple was rent in two from the top to the bottom.

Mar 15:39 And when the Centurion (Roman commander of an hundred men), which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God-Theos.

Mar 15:40 There were also women looking on afar off: among whom was Miryam [waters of strength] Magdala [a tower], and Miryam [waters of strength] the mother of Ya'akov [heal-grabber] the less and of Yosi [may God multiply], and Salome; Mar 15:41 (Who also, when he was in Galil [circuit, district], followed him, and ministered unto him;) and many other women which came up with him unto Yerushalayim [Foundation of Peace].

Mar 15:42 And now when the even was come, because it was the preparation, that is, the day before the Shabbat [rest], Mar 15:43 Yosef [God will add] of Ramatayim [heights], an honourable counsellor, which also waited for the kingdom of God-Theos, came, and went in boldly unto Pilate [armed with a spear], and craved the body of Yeshua [God is Salvation].

Mar 15:44 And Pilate [armed with a spear] marvelled if he were already dead: and calling [unto him] the Centurion (Roman commander of an hundred men), he asked him whether he had been any while dead.

Mar 15:45 And when he knew [it] of the Centurion (Roman commander of an hundred men), he gave the body to Yosef [God will add].

Mar 15:46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was cut out of a rock, and rolled a stone unto the door of the sepulchre.

Mar 15:47 And Miryam [waters of strength] Magdala [a tower] and Miryam [waters of strength] [the mother] of Yosi [may God multiply] beheld where he was laid .

Mar 16:1 And when the Shabbat [rest] was past, Miryam [waters of strength] Magdala [a tower], and Miryam [waters of strength] the [mother] of Ya'akov [heal-grabber], and Salome, had bought sweet spices, that they might come and anoint him.

Mar 16:2 And very early in the morning the first [day] of the week, they came unto the sepulchre at the rising of the sun.

Mar 16:3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

Mar 16:4 And when they looked, they saw that the stone was rolled away: for it was very great.

Mar 16:5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

Mar 16:6 And he says unto them, Be not affrighted: You^{2gf} seek Yeshua [God is Salvation] of Natzeret [one separated], which was crucified: he is risen; he is not here: behold the place where they laid him.

Mar 16:7 But go your way, tell his disciples and Kefa [pebble] that he goes before you into Galil [circuit, district]: there shall you^{2gf} see him, as he said unto you.

Mar 16:8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any [man]; for they were afraid.

Mar 16:9 Now when [Yeshua [God is Salvation]] was risen early the first [day] of the week, he appeared first to Miryam [waters of strength] Magdala [a tower], out of whom he had cast seven demons.

Mar 16:10 [And] she went and told them that had been with him, as they mourned and wept.

Mar 16:11 And they, when they had heard that he was alive, and had been seen of her, believed not.

Mar 16:12 After that he appeared in another form unto two of them, as they walked, and went into the country.

Mar 16:13 And they went and told [it] unto the residue (part that remains, the rest): neither believed they them.

Mar 16:14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and blindness of heart, because they believed not them which had seen him after he was risen.

Mar 16:15 And he said unto them, Go you^{2gf} into all the world, and preach the Gospel (joyful message) to every creature.

Mar 16:16 He that believes and is baptized shall be saved; but he that believes not shall be judged.

Mar 16:17 And these signs shall follow them that believe; In my name shall they cast out demons; they shall speak with new tongues (foreign languages); Mar 16:18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Mar 16:19 So then after the Lord - Kurios had spoken unto them, he was received up into heaven, and sat on the right hand of God-Theos.

Mar 16:20 And they went forth, and preached every where, the Lord - Kurios working with [them], and confirming the word with signs following. Amen .

Luke Luk 1:1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Luk 1:2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; Luk 1:3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto you²ⁱ in order, most excellent Theophilus

[friend of God], Luk 1:4 That you²ⁱ might know the certainty of those things, wherein you²ⁱ have been instructed.

Luk 1:5 There was in the days of Herod [heroic], the king of Y'hudah [praised], a certain priest named Z'kharyah [remembered by Yehovah], of the course of Aviyah [Yah is my father]: and his wife [was] of the daughters of Aharon [Bright, Very High], and her name [was] Elisheva [the oath of God].

Luk 1:6 And they were both righteous before God-Theos, walking in all the commandments and ordinances of the Lord - Kurios blameless.

Luk 1:7 And they had no child, because that Elisheva [the oath of God] was barren, and they both were [now] well stricken in years.

Luk 1:8 And it came to pass, that while he executed the priest's office before God-Theos in the order of his course, Luk 1:9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord - Kurios.

Luk 1:10 And the whole multitude of the people were praying without at the time of incense.

Luk 1:11 And there appeared unto him an angel of the Lord - Kurios standing on the right side of the altar of incense.

Luk 1:12 And when Z'kharyah [remembered by Yehovah] saw [him], he was troubled, and fear fell upon him.

Luk 1:13 But the angel said unto him, Fear not, Z'kharyah [remembered by Yehovah]: for your²ⁱ prayer is heard; and your²ⁱ wife Elisheva [the oath of God] shall bear you²ⁱ a son, and you²ⁱ shall call his name Yochanan [Yehovah has graced].

Luk 1:14 And you²ⁱ shall have joy and gladness; and many shall rejoice at his birth.

Luk 1:15 For he shall be great in the sight of the Lord - Kurios, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Spirit [Ruach HaKodesh], even from his mother's womb.

Luk 1:16 And many of the people of Yisra'el [He Holds Onto The Heel of God] shall he turn to the Lord - Kurios their God-Theos.

Luk 1:17 And he shall go before him in the Spirit [Ruach] and power of Eliyahu [my God is Yehovah], to turn the hearts of the fathers to the

children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord - Kurios.

Luk 1:18 And Z'kharyah [remembered by Yehovah] said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

Luk 1:19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God-Theos; and am sent to speak unto you²ⁱ, and to show you²ⁱ these glad tidings.

Luk 1:20 And, behold, you²ⁱ shall be dumb, and not able to speak, until the day that these things shall be performed, because you²ⁱ believe not my words, which shall be fulfilled in their season.

Luk 1:21 And the people waited for Z'kharyah [remembered by Yehovah], and marvelled that he tarried so long in the temple.

Luk 1:22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

Luk 1:23 And it came to pass, that, as soon as the days of his ministration (service; ministry) were accomplished, he departed to his own house.

Luk 1:24 And after those days his wife Elisheva [the oath of God] conceived, and hid herself five months, saying, Luk 1:25 Thus has the Lord - Kurios dealt with me in the days wherein he looked on [me], to take away my reproach (disgrace; shame) among men.

Luk 1:26 And in the sixth month the angel Gabriel was sent from God-Theos unto a city of Galil [circuit, district], named Natzeret [one separated],

Luk 1:27 To a virgin espoused to a man whose name was Yosef [God will add], of the house of David [Beloved]; and the virgin's name [was] Miryam [waters of strength].

Luk 1:28 And the angel came in unto her, and said, Hail, [you²ⁱ that are] highly favoured, the Lord - Kurios [is] with you²ⁱ: Blessed (Favored by God; happy; prosperous) [are] you²ⁱ among women.

Luk 1:29 And when she saw [him], she was troubled at his saying, and cast in her mind what manner of Greeting this should be.

Luk 1:30 And the angel said unto her, Fear not, Miryam [waters of strength]: for you²ⁱ have found favour with God-Theos.

Luk 1:31 And, behold, you²ⁱ shall conceive in your²ⁱ womb, and bring forth a son, and shall call his name YESHUA (GOD SAVES).

Luk 1:32 He shall be great, and shall be called the Son of the Highest: and the Lord - Kurios God-Theos shall give unto him the throne of his father David [Beloved]: Luk 1:33 And he shall reign over the house of Ya'akov [He who grabs onto the heel of] [Heel of God] forever; and of his kingdom there shall be no end.

Luk 1:34 Then said Miryam [waters of strength] unto the angel, How shall this be, seeing I know not a man?

Luk 1:35 And the angel answered and said unto her, The Holy Spirit [Ruach HaKodesh] shall come upon you²ⁱ, and the power of the Highest shall overshadow you²ⁱ: therefore also that holy thing which shall be born of you²ⁱ shall be called the Son of God-Theos.

Luk 1:36 And, behold, your²ⁱ cousin Elisheva [the oath of God], she has also conceived a son in her old age: and this is the sixth month with her, who was called barren.

Luk 1:37 For with God-Theos nothing shall be impossible.

Luk 1:38 And Miryam [waters of strength] said, Behold the female slave of the Lord - Kurios; be it unto me according to your²ⁱ word. And the angel departed from her .

Luk 1:39 And Miryam [waters of strength] arose in those days, and went into the hill country with haste, into a city of Y'hudah [praised]; Luk 1:40 And entered into the house of Z'kharyah [remembered by Yehovah], and saluted Elisheva [the oath of God].

Luk 1:41 And it came to pass, that, when Elisheva [the oath of God] heard the Greeting of Miryam [waters of strength], the babe leaped in her womb; and Elisheva [the oath of God] was filled with the Holy Spirit [Ruach HaKodesh]: Luk 1:42 And she spoke out with a loud voice, and said, Blessed (Favored by God; happy; prosperous) [are] you²ⁱ among women, and Blessed (Favored by God; happy; prosperous) [is] the fruit of your²ⁱ womb.

Luk 1:43 And from what place [is] this to me, that the mother of my Lord - Kurios should come to me?

Luk 1:44 For, lo, as soon as the voice of your²ⁱ Greeting sounded in my ears, the babe leaped in my womb for joy.

Luk 1:45 And Blessed (Favored by God; happy; prosperous) [is] she that believed: for there shall be a performance of those things which were told her from the Lord - Kurios.

Luk 1:46 And Miryam [waters of strength] said, My soul does magnify the Lord - Kurios, Luk 1:47 And my Spirit [Ruach] has rejoiced in God-Theos my Saviour.

Luk 1:48 For he has regarded the low estate of his handmaiden: for, behold, from from this time forth (from now on) all generations shall call me Blessed (Favored by God; happy; prosperous).

Luk 1:49 For he that is mighty has done to me great things; and holy [is] his name.

Luk 1:50 And his mercy [is] on them that fear him from generation to generation.

Luk 1:51 He has showed strength with his arm; he has scattered the proud in the imagination of their hearts.

Luk 1:52 He has put down the mighty from [their] seats, and exalted them of low degree.

Luk 1:53 He has filled the hungry with good things; and the rich he has sent empty away.

Luk 1:54 He has helped his slave Yisra'el [He Holds Onto The Heel of God], in remembrance of [his] mercy; Luk 1:55 As he spoke to our fathers, to Avraham [Exalted Father], and to his seed forever.

Luk 1:56 And Miryam [waters of strength] abode with her about three months, and returned to her own house.

Luk 1:57 Now Elisheva [the oath of God]'s full time came that she should be delivered; and she brought forth a son.

Luk 1:58 And her neighbours and her cousins heard how the Lord - Kurios had showed great mercy upon her; and they rejoiced with her.

Luk 1:59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Z'kharyah [remembered by Yehovah], after the name of his father.

Luk 1:60 And his mother answered and said, Not [so]; but he shall be called Yochanan [Yehovah has graced].

Luk 1:61 And they said unto her, There is none of your²ⁱ family that is called by this name.

Luk 1:62 And they made signs to his father, how he would have him called

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Luk 1:63 And he asked for a writing table, and wrote, saying, His name is Yochanan [Yehovah has graced]. And they marvelled all.

Luk 1:64 And his mouth was opened immediately, and his tongue [loosed], and he spoke, and praised God-Theos.

Luk 1:65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Y'hudah [praised].

Luk 1:66 And all they that heard [them] laid [them] up in their hearts, saying, What manner of child shall this be! And the hand of the Lord - Kurios was with him.

Luk 1:67 And his father Z'kharyah [remembered by Yehovah] was filled with the Holy Spirit [Ruach HaKodesh], and prophesied, saying, Luk 1:68 Blessed (Favored by God; happy; prosperous) [be] the Lord - Kurios God-Theos of Yisra'el [He Holds Onto The Heel of God]; for he has visited and redeemed his people, Luk 1:69 And has raised up an horn of salvation for us in the house of his slave David [Beloved]; Luk 1:70 As he spoke by the mouth of his holy prophets, which have been since the world began: Luk 1:71 That we should be saved from our enemies, and from the hand of all that hate us; Luk 1:72 To finish the mercy [promised] to our fathers, and to remember his holy covenant; Luk 1:73 The oath which he swore to our father Avraham [Exalted Father], Luk 1:74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, Luk 1:75 In holiness and righteousness before him, all the days of our life.

Luk 1:76 And your²ⁱ , child, shall be called the prophet of the Highest: for you²ⁱ shall go before the face of the Lord - Kurios to prepare his ways; Luk 1:77 To give knowledge of salvation unto his people by the forgiveness (pardon) of their sins, Luk 1:78 Through the tender mercy of our God-Theos; whereby the Dayspring (sunrise) from on high has visited us, Luk 1:79 To give light to them that sit in darkness and [in] the shadow of death, to guide our feet into the way of peace.

Luk 1:80 And the child grew, and waxed strong in Spirit [Ruach], and was in the deserts till the day of his showing unto Yisra'el [He Holds Onto The Heel of God].

Luk 2:1 And it came to pass in those days, that there went out a decree from Caesar [venerable] Augustus, that all the world should be taxed.

Luk 2:2 ([And] this taxing was first made when Quirinius [warrior] was governor of Aram [exalted] (Syria [etymology is uncertain]) Luk 2:3 And all went to be taxed, every one into his own city.

Luk 2:4 And Yosef [God will add] also went up from Galil [circuit, district], out of the city of Natzeret [one separated], into Y'hudah [praised], unto the city of David [Beloved], which is called Beit-Lechem [House of Bread]; (because he was of the house and lineage of David [Beloved]:) Luk 2:5 To be taxed with Miryam [waters of strength] his espoused wife, being great with child .

Luk 2:6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

Luk 2:7 And she brought forth her firstborn son, and wrapped him in swaddling clothes (cloths for wrapping infants tightly), and laid him in a manger; because there was no room for them in the inn.

Luk 2:8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

Luk 2:9 And, lo, the angel of the Lord - Kurios came upon them, and the glory of the Lord - Kurios shone round about them: and they were sore afraid.

Luk 2:10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

Luk 2:11 For unto you is born this day in the city of David [Beloved] a Saviour, which is Moshiach [Messiah] the Lord - Kurios.

Luk 2:12 And this [shall be] a sign unto you; You^{2gf} shall find the babe wrapped in swaddling clothes (cloths for wrapping infants tightly), lying in a manger.

Luk 2:13 And suddenly there was with the angel a multitude of the heavenly host praising God-Theos, and saying, Luk 2:14 Glory to God-Theos in the highest, and on earth peace among men of God's good pleasure or choosing..

Luk 2:15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Beit-Lechem [House of Bread], and see this thing which is come to pass, which the Lord - Kurios has made known unto us.

Luk 2:16 And they came with haste, and found Miryam [waters of strength], and Yosef [God will add], and the babe lying in a manger.

Luk 2:17 And when they had seen [it], they made known abroad the saying which was told them concerning this child.

Luk 2:18 And all they that heard [it] wondered at those things which were told them by the shepherds.

Luk 2:19 But Miryam [waters of strength] kept all these things, and pondered [them] in her heart.

Luk 2:20 And the shepherds returned, glorifying and praising God-Theos for all the things that they had heard and seen, as it was told unto them.

Luk 2:21 And when eight days were accomplished for the circumcising of the child, his name was called YESHUA (GOD SAVES), which was so named of the angel before he was conceived in the womb.

Luk 2:22 And when the days of her purification according to the law of Moshe [He Who Draws Out Of The Waters] were accomplished, they brought him to Yerushalayim [Foundation of Peace], to present [him] to the

Lord - Kurios; Luk 2:23 (As it is written in the law of the Lord - Kurios, Every male that opens the womb shall be called holy to the Lord - Kurios;)

Luk 2:24 And to offer a sacrifice according to that which is said in the law of the Lord - Kurios, A pair of turtledoves, or two young pigeons.

Luk 2:25 And, behold, there was a man in Yerushalayim [Foundation of Peace], whose name [was] Shim'on [he who hears]; and the same man [was] just and devout, waiting for the consolation of Yisra'el [He Holds Onto The Heel of God]: and the Holy Spirit [Ruach HaKodesh] was upon him.

Luk 2:26 And it was revealed unto him by the Holy Spirit [Ruach HaKodesh], that he should not see death, before he had seen the Lord - Kurios's Moshiach [Messiah].

Luk 2:27 And he came by the Spirit [Ruach] into the temple: and when the parents brought in the child Yeshua [God is Salvation], to do for him after the custom of the law, Luk 2:28 Then took he him up in his arms, and

Blessed (Favored by God; happy; prosperous) God-Theos, and said, Luk 2:29 Lord - Kurios, now let you²ⁱ your²ⁱ slave depart in peace, according to your²ⁱ word:

Luk 2:30 For my eyes have seen your²ⁱ Salvation,

Luk 2:31 Which you²ⁱ have prepared before the face of all people; Luk 2:32 A light to lighten the Goyim [Gentiles], and the glory of your²ⁱ people Yisra'el [He Holds Onto The Heel of God].

Luk 2:33 And Yosef [God will add] and his mother marvelled at those things which were spoken of him.

Luk 2:34 And Shim'on [he who hears] Blessed (Favored by God; happy; prosperous) them, and said unto Miryam [waters of strength] his mother, Behold, this [child] is set for the fall and rising again of many in Yisra'el [He Holds Onto The Heel of God]; and for a sign which shall be spoken against; Luk 2:35 (Yes, a sword shall pierce through your²ⁱ own soul also,) that the thoughts of many hearts may be revealed.

Luk 2:36 And there was one Anna, a prophetess, the Bat-P'nu'el [daughter of the face of God], of the tribe of Asher [Blessed (Favored by God; happy; prosperous)]: she was of a great age, and had lived with an husband seven years from her virginity; Luk 2:37 And she [was] a widow of about eighty and four years, which departed not from the temple, but served [God-Theos] with fastings and prayers night and day.

Luk 2:38 And she coming in that instant gave thanks likewise unto the Lord - Kurios, and spoke of him to all them that looked for redemption in Yerushalayim [Foundation of Peace].

Luk 2:39 And when they had performed all things according to the law of the Lord - Kurios, they returned into Galil [circuit, district], to their own city Natzeret [one separated].

Luk 2:40 And the child grew, and waxed strong in Spirit [Ruach], filled with wisdom: and the grace of God-Theos was upon him.

Luk 2:41 Now his parents went to Yerushalayim [Foundation of Peace] every year at the feast of the Passover.

Luk 2:42 And when he was twelve years old, they went up to Yerushalayim [Foundation of Peace] after the custom of the feast.

Luk 2:43 And when they had fulfilled the days, as they returned, the child Yeshua [God is Salvation] tarried behind in Yerushalayim [Foundation of

Peace]; and Yosef [God will add] and his mother knew not [of it].

Luk 2:44 But they, supposing him to have been in the company, went a day's journey; and they sought him among [their] kinsfolk and acquaintance

.

Luk 2:45 And when they found him not, they turned back again to Yerushalayim [Foundation of Peace], seeking him.

Luk 2:46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

Luk 2:47 And all that heard him were astonished at his understanding and answers.

Luk 2:48 And when they saw him, they were amazed: and his mother said unto him, Son, why have you²ⁱ thus dealt with us? behold, your²ⁱ father and I have sought you²ⁱ sorrowing.

Luk 2:49 And he said unto them, How is it that you^{2gf} sought me? did not know you^{2gf} not that I must be about my Father's business?

Luk 2:50 And they understood not the saying which he spoke unto them.

Luk 2:51 And he went down with them, and came to Natzeret [one separated], and was subject unto them: but his mother kept all these sayings in her heart.

Luk 2:52 And Yeshua [God is Salvation]increased in wisdom and stature, and in favour with God-Theos and man.

Luk 3:1 Now in the fifteenth year of the reign of Tiberius [as god-river] Caesar [venerable], Pontius Pilate [armed with a spear] being governor of Y'hudah [praised], and Herod [heroic] being tetrarch of Galil [circuit, district], and his brother Philip [friend of horses] tetrarch ^[1] of Ituraea and of the region of Trachonitis [a rugged region], and Lysanias [that drives away sorrow] the tetrarch of Abilene [grassy meadow], Luk 3:2 'Anan [humble] and Kayafa [depression] being the high priests, the word of God-Theos came unto Yochanan [Yehovah has graced] the son of Z'kharyah [remembered by Yehovah] in the wilderness.

Luk 3:3 And he came into all the country about Yarden [descender], preaching the baptism of repentance for the forgiveness (pardon) of sins;

Luk 3:4 As it is written in the book of the words of Yesha'yahu [Yah is

salvation] the prophet, saying, The voice of one crying in the wilderness, Prepare you^{2gf} the way of the Lord - Kurios, make his paths straight.

Luk 3:5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways [shall be] made smooth; Luk 3:6 And all flesh shall see the salvation of God-Theos.

Luk 3:7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who has warned you to flee from the wrath to come?

Luk 3:8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Avraham [Exalted Father] to [our] father: for I say unto you, That God-Theos is able of these stones to raise up children unto Avraham [Exalted Father].

Luk 3:9 And now also the axe is laid unto the root of the trees: every tree therefore which brings not forth good fruit is cut down, and cast into the fire

.

Luk 3:10 And the people asked him, saying, What shall we do then?

Luk 3:11 He answer and says unto them, He that has two coats, let him impart to him that has none; and he that has meat, let him do likewise.

Luk 3:12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

Luk 3:13 And he said unto them, Exact no more than that which is appointed you.

Luk 3:14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse [any] falsely; and be content with your wages.

Luk 3:15 And as the people were in expectation, and all men mused in their hearts of Yochanan [Yehovah has graced], whether he were the Moshiach [Messiah], or not; Luk 3:16 Yochanan [Yehovah has graced] answered, saying unto [them] all, I indeed baptize you with water; but one mightier than I comes, the sandal lace of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Spirit [Ruach HaKodesh] and with fire: Luk 3:17 Whose fan (a fork-shaped tool to throw grain in the air, to let the wind separate the wheat from the chaff) [is] in his hand, and he will thoroughly

purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

Luk 3:18 And many other things in his Exhortation (encouragement; counsel) preached he unto the people.

Luk 3:19 But Herod [heroic] the tetrarch, being reproved by him for Herodias his brother Philip [friend of horses]'s wife, and for all the evils which Herod [heroic] had done, Luk 3:20 Added yet this above all, that he shut up Yochanan [Yehovah has graced] in prison.

Luk 3:21 Now when all the people were baptized, it came to pass, that Yeshua [God is Salvation]also being baptized, and praying, the heaven was opened, Luk 3:22 And the Holy Spirit [Ruach HaKodesh] descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, you²ⁱ are my beloved Son; in you²ⁱ I am well pleased.

Luk 3:23 And Yeshua [God is Salvation]himself began to be about thirty years of age, being (as was supposed) the son of Yosef [God will add], which was [the son] of Heli [ascending], Luk 3:24 Which was [the son] of Matthat [gift of God], which was [the son] of Levi (Levite) [Adhesion, Joiner], which was [the son] of Malki [my king, my counsel], which was [the son] of Yannai [flourishing], which was [the son] of Yosef [God will add], Luk 3:25 Which was [the son] of Mattityahu [gift of Yehovah], which was [the son] of ‘Amos [burden], which was [the son] of Nachum [consolation], which was [the son] of Hesli [reserved of Yehovah], which was [the son] of Naggai [clearness; brightness], Luk 3:26 Which was [the son] of Ma’at [small], which was [the son] of Mattityahu [gift of Yehovah], which was [the son] of Shim’i [hearing; obeying], which was [the son] of Yosef [God will add], which was [the son] of Y’hudah [praised], Luk 3:27 Which was [the son] of Yochanan [gift of God], which was [the son] of Reisha [head], which was [the son] of Z’rubavel [born in “confusion”], which was [the son] of Sh’alti’el [I have asked of God], which was [the son] of Neri [Yehovah is my lamp], Luk 3:28 Which was [the son] of Malki [my king, my counsel], which was [the son] of Addi [ornament], which was [the son] of Kosam [diviniing], which was [the son] of Elmodam [measure], which was [the son] of ‘Er [awake, watchful], Luk 3:29 Which was [the son] of Yeshua [salvation], which was [the son] of Eli’ezer [God is help], which was [the son] of Yoram [whom Yehovah has exalted], which was [the son] of Matthat [gift of God], which was [the son] of Levi (Levite)

[Adhesion, Joiner], Luk 3:30 Which was [the son] of Shim'on [he who hears], which was [the son] of Y'hudah [praised], which was [the son] of Yosef [God will add], which was [the son] of Yonam [Yehovah is a gracious giver], which was [the son] of Elyakim [God sets up], Luk 3:31 Which was [the son] of M'l'ah [my dear friend, object of care], which was [the son] of Menan [Soothsayer (one who fortells the future by ungodly means)], which was [the son] of Mattatah [givingness], which was [the son] of Natan [giver], which was [the son] of David [Beloved], Luk 3:32 Which was [the son] of Yishai [God's gift], which was [the son] of 'Oved [serving] [serving], which was [the son] of Bo'az [in him is strength], which was [the son] of Salmon [Peaceable], which was [the son] of Nachshon [enchanter], Luk 3:33 Which was [the son] of Aminadav [Generous], which was [the son] of Aram [exalted], which was [the son] of Hetzron [enclosed], which was [the son] of Peretz [a breach (breaking forth; a break; opening, inlet)], which was [the son] of Y'hudah [praised], Luk 3:34 Which was [the son] of Ya'akov [He who grabs onto the heel of] [Heel of God], which was [the son] of Yitz'khak [Laughter], which was [the son] of Avraham [Exalted Father], which was [the son] of Terach [station], which was [the son] of Nachor [snorting], Luk 3:35 Which was [the son] of S'rug [intertwined], which was [the son] of Re'u [associate you; feed you], which was [the son] of Peleg [division], which was [the son] of Hever [Comrade], which was [the son] of Shelah [sprout], Luk 3:36 Which was [the son] of Keinan [their smith], which was [the son] of Arpakhshad [I shall fail as the breast: he cursed the breast-bottle], which was [the son] of Shem [name], which was [the son] of Noach [rest], which was [the son] of Lemekh (poor; made low), Luk 3:37 Which was [the son] of Metushelach [when he dies, there shall be an emission], which was [the son] of Hanokh (trained and vowed, dedicated; profound (go deep into something)), which was [the son] of Yered [descent], which was [the son] of Mahalal'el [praise of God], which was [the son] of Keinan [their smith], Luk 3:38 Which was [the son] of Enosh [mortal man], which was [the son] of Shet [compensation], which was [the son] of Adam (Man, ground; red; earthling), which was [the son] of God-Theos.

Luk 4:1 And Yeshua [God is Salvation]being full of the Holy Spirit [Ruach HaKodesh] returned from Yarden [descender], and was led by the Spirit [Ruach] into the wilderness, Luk 4:2 Being forty days tried or tested of the

devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

Luk 4:3 And the devil said unto him, If you²ⁱ be the Son of God-Theos, command this stone that it be made bread.

Luk 4:4 And Yeshua [God is Salvation]answered him, saying, It is written, That man shall not live by bread alone, but by every word of God-Theos.

Luk 4:5 And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time.

Luk 4:6 And the devil said unto him, All this power will I give you²ⁱ, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

Luk 4:7 If you²ⁱ therefore will worship me, all shall be you²ⁱ.

Luk 4:8 And Yeshua [God is Salvation]answered and said unto him, Get you²ⁱ behind me, Satan [the adversary]: for it is written, you²ⁱ shall worship the Lord - Kurios you²ⁱ God-Theos, and him only shall you²ⁱ serve.

Luk 4:9 And he brought him to Yerushalayim [Foundation of Peace], and set him on a pinnacle of the temple, and said unto him, If you²ⁱ be the Son of God-Theos, cast yourself down from hence: Luk 4:10 For it is written, He shall give his angels charge over you²ⁱ, to keep you²ⁱ:

Luk 4:11 And in [their] hands they shall bear you²ⁱ up, lest at any time you²ⁱ dash your²ⁱ foot against a stone.

Luk 4:12 And Yeshua [God is Salvation]answering said unto him, It is said, you²ⁱ shall not tempt the Lord - Kurios-Yehovah your²ⁱ God-Theos.

Luk 4:13 And when the devil had ended all the temptation, he departed from him for a season.

Luk 4:14 And Yeshua [God is Salvation]returned in the power of the Spirit [Ruach] into Galil [circuit, district]: and there went out a fame of him through all the region round about.

Luk 4:15 And he taught in their synagogues, being glorified of all.

Luk 4:16 And he came to Natzeret [one separated], where he had been brought up: and, as his custom was, he went into the synagogue on the Shabbat [rest] day, and stood up for to read.

Luk 4:17 And there was delivered unto him the book of the prophet Yesha'yahu [Yah is salvation]. And when he had opened the book, he found

the place where it was written, Luk 4:18 The Spirit [Ruach] of the Lord - Kurios-Yehovah [is] upon me, because he has anointed me to preach the Gospel (joyful message) to the poor; he has sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, Luk 4:19 To preach the acceptable year of the Lord - Kurios-Yehovah.

Luk 4:20 And he closed the book, and he gave [it] again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

Luk 4:21 And he began to say unto them, This day is this scripture fulfilled in your ears.

Luk 4:22 And all bore him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Yosef [God will add]'s son?

Luk 4:23 And he said unto them, You^{2gf} will surely say unto me this proverb, Physician, heal yourself: whatsoever we have heard done in K'far-Nachum [town of comfort], do also here in your²ⁱ country.

Luk 4:24 And he said, Truly I say unto you, No prophet is accepted in his own country.

Luk 4:25 But I tell you of a truth, many widows were in Yisra'el [He Holds Onto The Heel of God] in the days of Eliyahu [my God is Yehovah], when the heaven was shut up three years and six months, when great famine was throughout all the land; Luk 4:26 But unto none of them was Eliyahu [my God is Yehovah] sent, save unto Sarepta, [a city] of Tzidon [hunting], unto a woman [that was] a widow.

Luk 4:27 And many lepers were in Yisra'el [He Holds Onto The Heel of God] in the time of Eliseus the prophet; and none of them was cleansed, saving Na'aman [Pleasantness] the Arami [exalted].

Luk 4:28 And all they in the synagogue, when they heard these things, were filled with wrath, Luk 4:29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

Luk 4:30 But he passing through the midst of them went his way, Luk 4:31 And came down to K'far-Nachum [town of comfort], a city of Galil [circuit, district], and taught them on the Shabbat [rest] days.

Luk 4:32 And they were astonished at his doctrine: for his word was with power.

Luk 4:33 And in the synagogue there was a man, which had a Spirit [Ruach] of an unclean devil, and cried out with a loud voice, Luk 4:34 Saying, Let [us] alone; what have we to do with you²ⁱ, [you²ⁱ] Yeshua [God is Salvation] of Natzeret [one separated]? are you²ⁱ come to destroy us? I know you²ⁱ who you²ⁱ are; the Holy One of God! [The Father].

Luk 4:35 And Yeshua [God is Salvation] rebuked him, saying, Hold your²ⁱ peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

Luk 4:36 And they were all amazed, and spoke among themselves, saying, What a word [is] this! for with authority and power he commands the unclean spirits, and they come out.

Luk 4:37 And the fame of him went out into every place of the country round about.

Luk 4:38 And he arose out of the synagogue, and entered into Shim'on [he has heard]'s house. And Shim'on [he has heard]'s wife's mother was taken with a great fever; and they besought him for her.

Luk 4:39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

Luk 4:40 Now when the sun was setting, all they that had any sick with different diseases brought them unto him; and he laid his hands on every one of them, and healed them.

Luk 4:41 And demons also came out of many, crying out, and saying, you²ⁱ are Moshiach [Messiah] the Son of God-Theos. And he rebuking [them] suffered them not to speak: for they knew that he was Moshiach [Messiah] .

Luk 4:42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and detained (held) him, that he should not depart from them.

Luk 4:43 And he said unto them, I must preach the kingdom of God-Theos to other cities also: for therefore am I sent.

Luk 4:44 And he preached in the synagogues of Galil [circuit, district].

Luk 5:1 And it came to pass, that, as the people pressed upon him to hear the word of God-Theos, he stood by the lake of Kinneret [a harp], Luk 5:2

And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing [their] nets.

Luk 5:3 And he entered into one of the ships, which was Shim'on [he has heard]'s, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

Luk 5:4 Now when he had left speaking, he said unto Shim'on [he has heard], Launch out into the deep, and let down your nets for a draught.

Luk 5:5 And Shim'on [he has heard] answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at your²ⁱ word I will let down the net.

Luk 5:6 And when they had this done, they inclosed a great multitude of fishes: and their net broke.

Luk 5:7 And they beckoned unto [their] partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

Luk 5:8 When Shim'on [he has heard] Kefa [pebble] saw [it], he fell down at Yeshua [God is Salvation]' knees, saying, Depart from me; for I am a sinful man, O Lord - Kurios.

Luk 5:9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken: Luk 5:10 And so [was] also Ya'akov [heal-grabber], and Yochanan [Yehovah has graced], the sons of Zavdai [Yah has bestowed], which were partners with Shim'on [he has heard]. And Yeshua [God is Salvation]said unto Shim'on [he has heard], Fear not; from from this time forth (from now on) you²ⁱ shall catch men.

Luk 5:11 And when they had brought their ships to land, they forsook all, and followed him.

Luk 5:12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Yeshua [God is Salvation]fell on [his] face, and besought him, saying, Lord - Kurios, if you²ⁱ will, you²ⁱ can make me clean.

Luk 5:13 And he put forth [his] hand, and touched him, saying, I will: be you²ⁱ clean. And immediately the leprosy departed from him.

Luk 5:14 And he charged him to tell no man: but go, and show yourself to the priest, and offer for your²ⁱ cleansing, according as Moshe [He Who Draws Out Of The Waters] commanded, for a testimony unto them.

Luk 5:15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

Luk 5:16 And he withdrew himself into the wilderness, and prayed .

Luk 5:17 And it came to pass on a certain day, as he was teaching, that there were P'rushim (Pharisees) [separatists] and doctors of the law sitting by, which were come out of every town of Galil [circuit, district], and Y'hudah [praised], and Yerushalayim [Foundation of Peace]: and the power of the Lord - Kurios was [present] to heal them.

Luk 5:18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought [means] to bring him in, and to lay [him] before him.

Luk 5:19 And when they could not find by what [way] they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with [his] couch into the midst before Yeshua [God is Salvation].

Luk 5:20 And when he saw their faith, he said unto him, Man, your²ⁱ sins are forgiven you²ⁱ .

Luk 5:21 And the Torah-teachers (Scribes) and the P'rushim (Pharisees) [separatists] began to reason, saying, Who is this which speaks blasphemies? Who can forgive sins, but God-Theos alone?

Luk 5:22 But when Yeshua [God is Salvation]perceived their thoughts, he answering said unto them, What reason you^{2gf} in your hearts?

Luk 5:23 Whether is easier, to say, You^{1s} sins be forgiven you²ⁱ ; or to say, Rise up and walk?

Luk 5:24 But that you^{2gf} may know that the Son of Man has power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto you²ⁱ , Arise, and take up your²ⁱ couch, and go into your²ⁱ house.

Luk 5:25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God-Theos.

Luk 5:26 And they were all amazed, and they glorified God-Theos, and were filled with fear, saying, We have seen strange things to day.

Luk 5:27 And after these things he went forth, and saw a publican (tax collector), named Levi (Levite) [Adhesion, Joiner], sitting at the receipt of custom: and he said unto him, Follow me.

Luk 5:28 And he left all, rose up, and followed him.

Luk 5:29 And Levi (Levite) [Adhesion, Joiner] made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

Luk 5:30 But their Torah-teachers (Scribes) and P'rushim (Pharisees) [separatists] murmured against his disciples, saying, Why do you^{2gf} eat and drink with publicans and sinners?

Luk 5:31 And Yeshua [God is Salvation]answering said unto them, They that are whole need not a physician; but they that are sick.

Luk 5:32 I came not to call the righteous, but sinners to repentance.

Luk 5:33 And they said unto him, Why do the disciples of Yochanan [Yehovah has graced] fast often, and make prayers, and likewise [the disciples] of the P'rushim (Pharisee [separatist]s) [separatists]; but you²ⁱ eat and drink?

Luk 5:34 And he said unto them, Can you^{2gf} make the children of the bridechamber fast, while the bridegroom is with them?

Luk 5:35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

Luk 5:36 And he spoke also a parable unto them; No man puts a piece of a new garment upon an old; if otherwise, then both the new makes a rent, and the piece that was [taken] out of the new agree not with the old.

Luk 5:37 And no man puts New Wine into old bottles; else the New Wine will burst the bottles, and be spilled, and the bottles shall perish.

Luk 5:38 But New Wine must be put into new bottles; and both are preserved.

Luk 5:39 No man also having drunk old [wine] immediately desires new: for he says, The old is better.

Luk 6:1 And it came to pass on the second Shabbat [rest] after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing [them] in [their] hands.

Luk 6:2 And certain of the P'rushim (Pharisees) [separatists] said unto them, Why do you^{2gf} that which is not lawful to do on the Shabbat [rest] days?

Luk 6:3 And Yeshua [God is Salvation]answering them said, Have you^{2gf} not read so much as this, what David [Beloved] did, when himself was an hungred, and they which were with him; Luk 6:4 How he went into the

house of God-Theos, and did take and eat the showbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

Luk 6:5 And he said unto them, That the Son of Man is Lord - Kurios also of the Shabbat [rest].

Luk 6:6 And it came to pass also on another Shabbat [rest], that he entered into the synagogue and taught: and there was a man whose right hand was withered.

Luk 6:7 And the Torah-teachers (Scribes) and P'rushim (Pharisees) [separatists] watched him, whether he would heal on the Shabbat [rest] day; that they might find an accusation against him.

Luk 6:8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

Luk 6:9 Then said Yeshua [God is Salvation] unto them, I will ask you one thing; Is it lawful on the Shabbat [rest] days to do good, or to do evil? to save life, or to destroy [it]?

Luk 6:10 And looking round about upon them all, he said unto the man, Stretch forth your²ⁱ hand. And he did so: and his hand was restored whole as the other.

Luk 6:11 And they were filled with madness; and communed one with another what they might do to Yeshua [God is Salvation].

Luk 6:12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God-Theos.

Luk 6:13 And when it was day, he called [unto him] his disciples: and of them he chose twelve, whom also he named apostles; Luk 6:14 Shim'on [he has heard], (whom he also named Kefa [pebble],) and Andrew [of a man] his brother, Ya'akov [heal-grabber] and Yochanan [Yehovah has graced], Philip [friend of horses] and Bartholomew, Luk 6:15 Mattityahu [gift of Yah] and T'oma [twin], Ya'akov [heal-grabber] the [son] of Bar-Halfai [son of "changing"], and Shim'on [he has heard] called Zelotes, Luk 6:16 And Y'hudah [praised] [the brother] of Ya'akov [heal-grabber], and Y'hudah [praised] From K'riot [cities], which also was the traitor.

Luk 6:17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Y'hudah

[praised] and Yerushalayim [Foundation of Peace], and from the sea coast of Tzor [a rock] and Tzidon [hunting], which came to hear him, and to be healed of their diseases; Luk 6:18 And they that were vexed with unclean spirits: and they were healed.

Luk 6:19 And the whole multitude sought to touch him: for there went virtue (power) out of him, and healed [them] all.

Luk 6:20 And he lifted up his eyes on his disciples, and said, Blessed (Favored by God; happy; prosperous) [be you^{2gf}] poor: for yours is the kingdom of God-Theos.

Luk 6:21 Blessed (Favored by God; happy; prosperous) [are you^{2gf}] that hunger now: for you^{2gf} shall be filled. Blessed (Favored by God; happy; prosperous) [are you^{2gf}] that weep now: for you^{2gf} shall laugh.

Luk 6:22 Blessed (Favored by God; happy; prosperous) are you^{2gf} , when men shall hate you, and when they shall separate you [from their company], and shall reproach (disgrace; shame) [you], and cast out your name as evil, for the Son of Man's sake.

Luk 6:23 Rejoice you^{2gf} in that day, and leap for joy: for, behold, your reward [is] great in heaven: for in the like manner did their fathers unto the prophets.

Luk 6:24 But woe unto you that are rich! for you^{2gf} have received your consolation.

Luk 6:25 Woe unto you that are full! for you^{2gf} shall hunger. Woe unto you that laugh now! for you^{2gf} shall mourn and weep.

Luk 6:26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

Luk 6:27 But I say unto you which hear, Love your enemies, do good to them which hate you, Luk 6:28 Bless them that curse you, and pray for them which despitefully use you.

Luk 6:29 And unto him that smites you²ⁱ on the [one] cheek offer also the other; and him that takes away your²ⁱ cloak forbid not [to take your²ⁱ] coat also.

Luk 6:30 Give to every man that asks of you²ⁱ ; and of him that takes away your²ⁱ goods ask [them] not again.

Luk 6:31 And as you^{2gf} would that men should do to you, do you^{2gf} also to them likewise.

Luk 6:32 For if you^{2gf} love them which love you, what thank have you^{2gf} ? for sinners also love those that love them.

Luk 6:33 And if you^{2gf} do good to them which do good to you, what thank have you^{2gf} ? for sinners also do even the same.

Luk 6:34 And if you^{2gf} lend [to them] of whom you^{2gf} hope to receive, what thank have you^{2gf} ? for sinners also lend to sinners, to receive as much again.

Luk 6:35 But love you^{2gf} your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and you^{2gf} shall be the children of the Highest: for he is kind unto the unthankful and [to] the evil.

Luk 6:36 Be you^{2gf} therefore merciful, as your Father also is merciful.

Luk 6:37 Judge not, and you^{2gf} shall not be judged: condemn not, and you^{2gf} shall not be condemned: forgive, and you^{2gf} shall be forgiven:

Luk 6:38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that you^{2gf} measure (deal out) withal it shall be measured to you again.

Luk 6:39 And he spoke a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

Luk 6:40 The disciple is not above his master: but every one that is perfect shall be as his master.

Luk 6:41 And why behold you²ⁱ the splinter that is in your²ⁱ brother's eye, but perceive not the beam that is in your²ⁱ own eye?

Luk 6:42 Either how can you²ⁱ say to your²ⁱ brother, Brother, let me pull out the splinter that is in your²ⁱ eye, when you²ⁱ yourself behold not the beam that is in your²ⁱ own eye? you²ⁱ hypocrite, cast out first the beam out of your²ⁱ own eye, and then shall you²ⁱ see clearly to pull out the splinter that is in your²ⁱ brother's eye.

Luk 6:43 For a good tree brings not forth corrupt fruit; neither does a corrupt tree bring forth good fruit.

Luk 6:44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

Luk 6:45 A good man out of the good treasure of his heart brings forth that which is good; and an evil man out of the evil treasure of his heart brings forth that which is evil: for of the abundance of the heart his mouth speaks.

Luk 6:46 And why call you^{2gf} me, Lord - Kurios-Adon, Lord - Kurios-Adon, and do not the things which I say?

Luk 6:47 Whosoever comes to me, and hears my sayings, and does them, I will show you to whom he is like: Luk 6:48 He is like a man which built an house, and excavated deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

Luk 6:49 But he that hears, and does not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

Luk 7:1 Now when he had ended all his sayings in the audience of the people, he entered into K'far-Nachum [town of comfort].

Luk 7:2 And a certain Centurion (Roman commander of an hundred men)'s slave, who was dear unto him, was sick, and ready to die.

Luk 7:3 And when he heard of Yeshua [God is Salvation], he sent unto him the elders of the Y'hudim (Judeans) [praised of Yah], beseeching him that he would come and heal his slave.

Luk 7:4 And when they came to Yeshua [God is Salvation], they besought him instantly, saying, That he was worthy for whom he should do this: Luk 7:5 For he loves our nation, and he has built us a synagogue.

Luk 7:6 Then Yeshua [God is Salvation] went with them. And when he was now not far from the house, the Centurion (Roman commander of an hundred men) sent friends to him, saying unto him, Lord - Kurios, trouble not yourself: for I am not worthy that you²ⁱ should enter under my roof: Luk 7:7 For what reason neither thought I myself worthy to come unto you²ⁱ : but say in a word, and my slave shall be healed.

Luk 7:8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goes; and to another, Come, and he comes; and to my slave, Do this, and he does [it].

Luk 7:9 When Yeshua [God is Salvation] heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Yisra'el [He Holds Onto The Heel of God].

Luk 7:10 And they that were sent, returning to the house, found the slave whole that had been sick.

Luk 7:11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

Luk 7:12 Now when he came near to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

Luk 7:13 And when the Lord - Kurios saw her, he had compassion on her, and said unto her, Weep not.

Luk 7:14 And he came and touched the bier: and they that bore [him] stood still. And he said, Young man, I say unto you²ⁱ, Arise.

Luk 7:15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

Luk 7:16 And there came a fear on all: and they glorified God-Theos, saying, That a great prophet is risen up among us; and, That God-Theos has visited his people.

Luk 7:17 And this rumour of him went forth throughout all Y'hudah [praised], and throughout all the region round about.

Luk 7:18 And the disciples of Yochanan [Yehovah has graced] showed him of all these things.

Luk 7:19 And Yochanan [Yehovah has graced] calling [unto him] two of his disciples sent [them] to Yeshua [God is Salvation], saying, Are you²ⁱ he that should come? or look we for another?

Luk 7:20 When the men were come unto him, they said, Yochanan [Yehovah has graced] the Baptizer has sent us unto you²ⁱ, saying, Are you²ⁱ he that should come? or look we for another?

Luk 7:21 And in that same hour he cured many of [their] infirmities and plagues, and of evil spirits; and unto many [that were] blind he gave sight.

Luk 7:22 Then Yeshua [God is Salvation] answering said unto them, Go your way, and tell Yochanan [Yehovah has graced] what things you^{2gf} have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel (joyful message) is preached.

Luk 7:23 And Blessed (Favored by God; happy; prosperous) is [he], whosoever shall not be offended in me.

Luk 7:24 And when the messengers of Yochanan [Yehovah has graced] were departed, he began to speak unto the people concerning Yochanan

[Yehovah has graced], What went you^{2gf} out into the wilderness for to see?
A reed shaken with the wind?

Luk 7:25 But what went you^{2gf} out for to see? A man clothed in soft clothing? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

Luk 7:26 But what went you^{2gf} out for to see? A prophet? Yes, I say unto you, and much more than a prophet.

Luk 7:27 This is [he], of whom it is written, Behold, I send my messenger before your²ⁱ face, which shall prepare your²ⁱ way before you²ⁱ .

Luk 7:28 For I say unto you, Among those that are born of women there is not a greater prophet than Yochanan [Yehovah has graced] the Baptist: but he that is least in the kingdom of God-Theos is greater than he.

Luk 7:29 And all the people that heard [him], and the publicans, justified God-Theos, being baptized with the baptism of Yochanan [Yehovah has graced].

Luk 7:30 But the P'rushim (Pharisees) [separatists] and lawyers rejected the counsel of God-Theos against themselves, being not baptized of him.

Luk 7:31 And the Lord - Kurios said, Whereunto then shall I liken the men of this generation? and to what are they like?

Luk 7:32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and you^{2gf} have not danced; we have mourned to you, and you^{2gf} have not wept.

Luk 7:33 For Yochanan [Yehovah has graced] the Baptist came neither eating bread nor drinking wine; and you^{2gf} say, He has a devil.

Luk 7:34 The Son of Man is come eating and drinking; and you^{2gf} say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

Luk 7:35 But wisdom is justified of all her children.

Luk 7:36 And one of the P'rushim (Pharisees) [separatists] desired him that he would eat with him. And he went into the Pharisee [separatist]'s house, and sat down to meat.

Luk 7:37 And, behold, a woman in the city, which was a sinner, when she knew that [Yeshua [God is Salvation]] sat at meat in the Pharisee [separatist]'s house, brought an alabaster box of ointment, Luk 7:38 And stood at his feet behind [him] weeping, and began to wash his feet with

tears, and did wipe [them] with the hairs of her head, and kissed his feet, and anointed [them] with the ointment.

Luk 7:39 Now when the Pharisee [separatist] which had bidden him saw [it], he spoke within himself, saying, This man, if he were a prophet, would have known who and what manner of woman [this is] that touches him: for she is a sinner.

Luk 7:40 And Yeshua [God is Salvation] answering said unto him, Shim'on [he has heard], I have somewhat to say unto you²ⁱ. And he says, Master, say on.

Luk 7:41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

Luk 7:42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

Luk 7:43 Shim'on [he has heard] answered and said, I suppose that [he], to whom he forgave most. And he said unto him, you²ⁱ have rightly judged.

Luk 7:44 And he turned to the woman, and said unto Shim'on [he has heard], See you²ⁱ this woman? I entered into your²ⁱ house, you²ⁱ gave me no water for my feet: but she has washed my feet with tears, and wiped [them] with the hairs of her head.

Luk 7:45 you²ⁱ gave me no kiss: but this woman since the time I came in has not ceased to kiss my feet.

Luk 7:46 My head with oil you²ⁱ did not anoint: but this woman has anointed my feet with ointment.

Luk 7:47 For what reason I say unto you²ⁱ, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, [the same] loves little.

Luk 7:48 And he said unto her, You^{1s} sins are forgiven.

Luk 7:49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

Luk 7:50 And he said to the woman, You^{1s} faith has saved you²ⁱ; go in peace.

Luk 8:1 And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God-Theos: and the twelve [were] with him, Luk 8:2 And certain women, which had been healed of evil spirits and infirmities, Miryam [waters of strength]

called Magdala [a tower], out of whom went seven demons, Luk 8:3 And Yochanan [gift of God] the wife of Kuza [the seer] Herod [heroic]'s steward, and Shoshanah [a lily], and many others, which ministered unto him of their substance.

Luk 8:4 And when much people were gathered together, and were come to him out of every city, he spoke by a parable: Luk 8:5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trampled down, and the fowls of the air devoured it.

Luk 8:6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

Luk 8:7 And some fell among thorns; and the thorns sprang up with it, and choked it.

Luk 8:8 And other fell on good ground, and sprang up, and bore fruit an hundredfold. And when he had said these things, he cried, He that has ears to hear, let him hear.

Luk 8:9 And his disciples asked him, saying, What might this parable be?

Luk 8:10 And he said, Unto you it is given to know the mysteries of the kingdom of God-Theos: but to others in parables; that seeing they might not see, and hearing they might not understand.

Luk 8:11 Now the parable is this: The seed is the Word of God-The Father.

Luk 8:12 Those by the way side are they that hear; then comes the devil, and takes away the word out of their hearts, lest they should believe and be saved.

Luk 8:13 They on the rock [are they], which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

Luk 8:14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of [this] life, and bring no fruit to perfection.

Luk 8:15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep [it], and bring forth fruit with patience.

Luk 8:16 No man, when he has lighted a candle, covers it with a vessel, or puts [it] under a bed; but sets [it] on a candlestick, that they which enter in may see the light.

Luk 8:17 For nothing is secret, that shall not be made manifest; neither [any thing] hid, that shall not be known and come abroad.

Luk 8:18 Take heed therefore how you^{2gf} hear: for whosoever has, to him shall be given; and whosoever has not, from him shall be taken even that which he seems to have.

Luk 8:19 Then came to him [his] mother and his brethren, and could not come at him for the press.

Luk 8:20 And it was told him [by certain] which said, Your²ⁱ mother and your²ⁱ brethren stand without, desiring to see you²ⁱ .

Luk 8:21 And he answered and said unto them, My mother and my brethren are these which hear the Word of God-The Father, and do it.

Luk 8:22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

Luk 8:23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled [with water], and were in jeopardy.

Luk 8:24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

Luk 8:25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commands even the winds and water, and they obey him.

Luk 8:26 And they arrived at the country of the Gerasenes' [those who come from pilgrimage or fight], which is over against Galil [circuit, district].

Luk 8:27 And when he went forth to land, there met him out of the city a certain man, which had demons long time, and ware no clothes, neither abode in [any] house, but in the tombs.

Luk 8:28 When he saw Yeshua [God is Salvation], he cried out, and fell down before him, and with a loud voice said, What have I to do with you²ⁱ , Yeshua [God is Salvation], [you²ⁱ] Son of God-Theos most high? I beseech (to call upon; appeal; beg) you²ⁱ , torment me not.

Luk 8:29 (For he had commanded the unclean Spirit [Ruach] to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he broke the bands, and was driven of the devil

into the wilderness.) Luk 8:30 And Yeshua [God is Salvation]asked him, saying, What is your²ⁱ name? And he said, Legion: because many demons were entered into him.

Luk 8:31 And they besought him that he would not command them to go out into the deep.

Luk 8:32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer (allow, to let, permit) them to enter into them. And he suffered them.

Luk 8:33 Then went the demons out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked .

Luk 8:34 When they that fed [them] saw what was done, they fled, and went and told [it] in the city and in the country.

Luk 8:35 Then they went out to see what was done; and came to Yeshua [God is Salvation], and found the man, out of whom the demons were departed, sitting at the feet of Yeshua [God is Salvation], clothed, and in his right mind: and they were afraid.

Luk 8:36 They also which saw [it] told them by what means he that was possessed of the demons was healed.

Luk 8:37 Then the whole multitude of the country of the Gerasenes' [those who come from pilgrimage or fight] round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

Luk 8:38 Now the man out of whom the demons were departed besought him that he might be with him: but Yeshua [God is Salvation]sent him away, saying, Luk 8:39 Return to your²ⁱ own house, and show how great things God-Theos has done unto you²ⁱ . And he went his way, and published throughout the whole city how great things Yeshua [God is Salvation]had done unto him.

Luk 8:40 And it came to pass, that, when Yeshua [God is Salvation]was returned, the people [gladly] received him: for they were all waiting for him.

Luk 8:41 And, behold, there came a man named Ya'ir [God enlightens], and he was a ruler of the synagogue: and he fell down at Yeshua [God is Salvation]' feet, and besought him that he would come into his house: Luk

8:42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

Luk 8:43 And a woman having an issue (what comes forth) of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, Luk 8:44 Came behind [him], and touched the border of his garment: and immediately her issue (what comes forth) of blood stanchd (stopped flowing).

Luk 8:45 And Yeshua [God is Salvation]said, Who touched me? When all denied, Kefa [pebble] and they that were with him said, Master, the multitude throng you²ⁱ and press [you²ⁱ], and say you²ⁱ , Who touched me?

Luk 8:46 And Yeshua [God is Salvation]said, Somebody has touched me: for I perceive that virtue (power) is gone out of me.

Luk 8:47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

Luk 8:48 And he said unto her, Daughter, be of good comfort: your²ⁱ faith has made you²ⁱ whole; go in peace.

Luk 8:49 While he yet spoke, there comes one from the ruler of the synagogue's [house], saying to him, You^{1s} daughter is dead; trouble not the Master.

Luk 8:50 But when Yeshua [God is Salvation]heard [it], he answered him, saying, Fear not: believe only, and she shall be made whole.

Luk 8:51 And when he came into the house, he suffered no man to go in, save Kefa [pebble], and Ya'akov [heal-grabber], and Yochanan [Yehovah has graced], and the father and the mother of the virgin.

Luk 8:52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleeps.

Luk 8:53 And they laughed him to scorn, knowing that she was dead.

Luk 8:54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

Luk 8:55 And her Spirit [Ruach] came again, and she arose immediately: and he commanded to give her meat.

Luk 8:56 And her parents were astonished: but he charged them that they should tell no man what was done.

Luk 9:1 Then he called his twelve disciples together, and gave them power and authority over all demons, and to cure diseases.

Luk 9:2 And he sent them to preach the kingdom of God-Theos, and to heal the sick.

Luk 9:3 And he said unto them, Take nothing for [your] journey, neither rods (clubs), nor scrip, neither bread, neither money; neither have two coats apiece.

Luk 9:4 And whatsoever house you^{2gf} enter into, there abide, and there depart.

Luk 9:5 And whosoever will not receive you, when you^{2gf} go out of that city, shake off the very dust from your feet for a testimony against them.

Luk 9:6 And they departed, and went through the towns, preaching the Gospel (joyful message), and healing every where.

Luk 9:7 Now Herod [heroic] the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that Yochanan [Yehovah has graced] was risen from the dead; Luk 9:8 And of some, that Eliyahu [my God is Yehovah] had appeared; and of others, that one of the old prophets was risen again.

Luk 9:9 And Herod [heroic] said, Yochanan [Yehovah has graced] have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

Luk 9:10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Beit-Tzaidah [house of fish].

Luk 9:11 And the people, when they knew [it], followed him: and he received them, and spoke unto them of the kingdom of God-Theos, and healed them that had need of healing.

Luk 9:12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals (food for humans): for we are here in a desert place.

Luk 9:13 But he said unto them, Give you^{2gf} them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

Luk 9:14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

Luk 9:15 And they did so, and made them all sit down.

Luk 9:16 Then he took the five loaves and the two fishes, and looking up to heaven, he Blessed (Favored by God; happy; prosperous) them, and broke, and gave to the disciples to set before the multitude.

Luk 9:17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

Luk 9:18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

Luk 9:19 They answering said, Yochanan [Yehovah has graced] the Baptist; but some [say], Eliyahu [my God is Yehovah]; and others [say], that one of the old prophets is risen again.

Luk 9:20 He said unto them, But whom say you^{2gf} that I am? Kefa [pebble] answering said, The Moshiach [Messiah] of God-Theos.

Luk 9:21 And he straitly charged them, and commanded [them] to tell no man that thing; Luk 9:22 Saying, The Son of Man must suffer (allow, to let, permit) many things, and be rejected of the elders and chief priests and Torah-teachers (Scribes), and be slain, and be raised the third day.

Luk 9:23 And he said to [them] all, If any [man] will come after me, let him deny himself, and take up his stake (cross) daily, and follow me.

Luk 9:24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

Luk 9:25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

Luk 9:26 For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and [in his] Father's, and of the holy angels.

Luk 9:27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God-Theos.

Luk 9:28 And it came to pass about an eight days after these sayings, he took Kefa [pebble] and Yochanan [Yehovah has graced] and Ya'akov [heal-grabber], and went up into a mountain to pray.

Luk 9:29 And as he prayed, the fashion of his Countenance (Face, appearance; show favor) was altered, and his clothing [was] white [and] glistering.

Luk 9:30 And, behold, there talked with him two men, which were Moshe [He Who Draws Out Of The Waters] and Eliyahu [my God is Yehovah]:

Luk 9:31 Who appeared in glory, and spoke of his decease which he should accomplish at Yerushalayim [Foundation of Peace].

Luk 9:32 But Kefa [pebble] and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

Luk 9:33 And it came to pass, as they departed from him, Kefa [pebble] said unto Yeshua [God is Salvation], Master, it is good for us to be here: and let us make three tabernacles; one for you²ⁱ, and one for Moshe [He Who Draws Out Of The Waters], and one for Eliyahu [my God is Yehovah]: not knowing what he said.

Luk 9:34 While he thus spoke, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

Luk 9:35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him .

Luk 9:36 And when the voice was past, Yeshua [God is Salvation] was found alone. And they kept [it] close, and told no man in those days any of those things which they had seen.

Luk 9:37 And it came to pass, that on the next day, when they were come down from the hill, much people met him.

Luk 9:38 And, behold, a man of the company cried out, saying, Master, I beseech (to call upon; appeal; beg) you²ⁱ, look upon my son: for he is my only child.

Luk 9:39 And, lo, a Spirit [Ruach] takes him, and he suddenly cries out; and it tears him that he foams again, and bruising him hardly departs from him.

Luk 9:40 And I besought you²ⁱ disciples to cast him out; and they could not.

Luk 9:41 And Yeshua [God is Salvation] answering said, O faithless and perverse generation, how long shall I be with you, and suffer (allow, to let, permit) you? Bring your²ⁱ son here.

Luk 9:42 And as he was yet a coming, the devil threw him down, and tare [him]. And Yeshua [God is Salvation] rebuked the unclean Spirit [Ruach],

and healed the child, and delivered him again to his father.

Luk 9:43 And they were all amazed at the mighty power of God-Theos. But while they wondered every one at all things which Yeshua [God is Salvation]did, he said unto his disciples, Luk 9:44 Let these sayings sink down into your ears: for the Son of Man shall be delivered into the hands of men.

Luk 9:45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

Luk 9:46 Then there arose a reasoning among them, which of them should be greatest.

Luk 9:47 And Yeshua [God is Salvation], perceiving the thought of their heart, took a child, and set him by him, Luk 9:48 And said unto them, Whosoever shall receive this child in my name receives me: and whosoever shall receive me receives him that sent me: for he that is least among you all, the same shall be great.

Luk 9:49 And Yochanan [Yehovah has graced] answered and said, Master, we saw one casting out demons in your²ⁱ name; and we forbad him, because he follows not with us.

Luk 9:50 And Yeshua [God is Salvation]said unto him, Forbid [him] not, for he is not against you: for he that is not against us is for us.

Luk 9:51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Yerushalayim [Foundation of Peace], Luk 9:52 And sent messengers before his face: and they went, and entered into a village of the Shomronim [of Samaria (the watch-mountain)], to make ready for him.

Luk 9:53 And they did not receive him, because his face was as though he would go to Yerushalayim [Foundation of Peace].

Luk 9:54 And when his disciples Ya'akov [heal-grabber] and Yochanan [Yehovah has graced] saw [this], they said, Lord - Kurios, will you²ⁱ that we command fire to come down from heaven, and consume them, even as Eliyahu [my God is Yehovah] did?

Luk 9:55 But he turned, and rebuked them, and said, You^{2gf} know not what manner of Spirit [Ruach] you^{2gf} are of.

Luk 9:56 For the Son of Man is not come to destroy men's lives, but to save [them]. And they went to another village.

Luk 9:57 And it came to pass, that, as they went in the way, a certain [man] said unto him, Lord - Kurios, I will follow you²ⁱ to wherever you²ⁱ go.

Luk 9:58 And Yeshua [God is Salvation]said unto him, Foxes have holes, and birds of the air [have] nests; but the Son of Man has not where to lay [his] head.

Luk 9:59 And he said unto another, Follow me. But he said, Lord - Kurios, suffer (allow, to let, permit) me first to go and bury my father.

Luk 9:60 Yeshua [God is Salvation]said unto him, Let the dead bury their dead: but go you²ⁱ and preach the kingdom of God-Theos.

Luk 9:61 And another also said, Lord - Kurios, I will follow you²ⁱ ; but let me first go bid them farewell, which are at home at my house.

Luk 9:62 And Yeshua [God is Salvation]said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God-Theos.

Luk 10:1 After these things the Lord - Kurios appointed other seventy also, and sent them two and two before his face into every city and place, to which he himself would come.

Luk 10:2 Therefore said he unto them, The harvest truly [is] great, but the labourers [are] few: pray you^{2gf} therefore the Lord - Kurios of the harvest, that he would send forth labourers into his harvest.

Luk 10:3 Go your ways: behold, I send you forth as lambs among wolves.

Luk 10:4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

Luk 10:5 And into whatsoever house you^{2gf} enter, first say, Peace [be] to this house.

Luk 10:6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

Luk 10:7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

Luk 10:8 And into whatsoever city you^{2gf} enter, and they receive you, eat such things as are set before you: Luk 10:9 And heal the sick that are in it, and say unto them, The kingdom of God-Theos is come near unto you.

Luk 10:10 But into whatsoever city you^{2gf} enter, and they receive you not, go your ways out into the streets of the same, and say, Luk 10:11 Even the very dust of your city, which cleaves on us, we do wipe off against you: notwithstanding be you^{2gf} sure of this, that the kingdom of God-Theos is come near unto you.

Luk 10:12 But I say unto you, that it shall be more tolerable in that day for S'dom [Burning], than for that city.

Luk 10:13 Woe unto you²ⁱ, Korazin [here is a mystery]! woe unto you²ⁱ, Beit-Tzaidah [house of fish]! for if the mighty works had been done in Tzor [a rock] and Tzidon [hunting], which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes .

Luk 10:14 But it shall be more tolerable for Tzor [a rock] and Tzidon [hunting] at the judgment, than for you.

Luk 10:15 And you²ⁱ, K'far-Nachum [town of comfort], which are exalted to heaven, shall be thrust down to hell.

Luk 10:16 He that hears you hears me; and he that despises you despises me; and he that despises me despises him that sent me.

Luk 10:17 And the seventy returned again with joy, saying, Lord - Kurios, even the demons are subject unto us through your²ⁱ name.

Luk 10:18 And he said unto them, I beheld Satan [the adversary] as lightning fall from heaven.

Luk 10:19 Behold, I give unto you power to trample on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

Luk 10:20 Yet in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

Luk 10:21 In that hour Yeshua [God is Salvation]rejoiced in Spirit [Ruach], and said, I thank you²ⁱ, O Father, Lord - Kurios of heaven and earth, that you²ⁱ have hid these things from the wise and prudent, and have revealed them unto babes: even so, Father; for so it seemed good in your²ⁱ sight.

Luk 10:22 And having turned to the disciples, he said:All things are delivered to me of my Father: and no man knows who the Son is, but the Father; and who the Father is, but the Son, and [he] to whom the Son will reveal [him].

Luk 10:23 And he turned him unto [his] disciples, and said privately, Blessed (Favored by God; happy; prosperous) [are] the eyes which see the things that you^{2gf} see:

Luk 10:24 For I tell you, that many prophets and kings have desired to see those things which you^{2gf} see, and have not seen [them]; and to hear those things which you^{2gf} hear, and have not heard [them].

Luk 10:25 And, behold, a certain lawyer stood up, and tried or tested him, saying, Master, what shall I do to inherit eternal life?

Luk 10:26 He said unto him, What is written in the law? how read you²ⁱ ?

Luk 10:27 And he answering said, you²ⁱ shall love the Lord - Kurios-Yehovah your²ⁱ God-Theos with all your²ⁱ heart, and with all your²ⁱ soul, and with all your²ⁱ strength, and with all your²ⁱ mind; and your²ⁱ neighbour as yourself.

Luk 10:28 And he said unto him, you²ⁱ have answered right: this do, and you²ⁱ shall live.

Luk 10:29 But he, willing to justify himself, said unto Yeshua [God is Salvation], And who is my neighbour?

Luk 10:30 And Yeshua [God is Salvation] answering said, A certain [man] went down from Yerushalayim [Foundation of Peace] to Yericho [Its Moon], and fell among thieves, which stripped him of his clothing, and wounded [him], and departed, leaving [him] half dead.

Luk 10:31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

Luk 10:32 And likewise a Levi (Levite) [Joined to], when he was at the place, came and looked [on him], and passed by on the other side .

Luk 10:33 But a certain Shomroni [watch-mountain], as he journeyed, came where he was: and when he saw him, he had compassion [on him], Luk 10:34 And went to [him], and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

Luk 10:35 And on the morrow when he departed, he took out two pence, and gave [them] to the host, and said unto him, Take care of him; and whatsoever you²ⁱ spendest more, when I come again, I will repay you²ⁱ .

Luk 10:36 Which now of these three, think you²ⁱ , was neighbour unto him that fell among the thieves?

Luk 10:37 And he said, He that showed mercy on him. Then said Yeshua [God is Salvation] unto him, Go, and do you²ⁱ likewise.

Luk 10:38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Marta [she was rebellious] received him into her house.

Luk 10:39 And she had a sister called Miryam [waters of strength], which also sat at Yeshua [God is Salvation]' feet, and heard his word.

Luk 10:40 But Marta [she was rebellious] was cumbered (overwhelmed with cares) about much serving, and came to him, and said, Lord - Kurios, do you²ⁱ not care that my sister has left me to serve alone? bid her therefore that she help me.

Luk 10:41 And Yeshua [God is Salvation] answered and said unto her, Marta [she was rebellious], Marta [she was rebellious], you²ⁱ are careful and troubled about many things: Luk 10:42 But one thing is needful: and Miryam [waters of strength] has chosen that good part, which shall not be taken away from her.

Luk 11:1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord - Kurios, teach us to pray, as Yochanan [Yehovah has graced] also taught his disciples.

Luk 11:2 And he said unto them, When you^{2gf} pray, say, Our Father which are in heaven, Hallowed be your²ⁱ name. Your^{1s} kingdom come. Your^{1s} will be done, as in heaven, so in earth.

Luk 11:3 Give us day by day our daily bread.

Luk 11:4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

Luk 11:5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; Luk 11:6 For a friend of my in his journey is come to me, and I have nothing to set before him?

Luk 11:7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give you²ⁱ .

Luk 11:8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needs.

Luk 11:9 And I say unto you, Ask, and it shall be given you; seek, and you^{2gf} shall find; knock, and it shall be opened unto you.

Luk 11:10 For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened .

Luk 11:11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if [he ask] a fish, will he for a fish give him a serpent?

Luk 11:12 Or if he shall ask an egg, will he offer him a scorpion?

Luk 11:13 If you^{2gf} then, being evil, know how to give good gifts unto your children: how much more shall [your] heavenly Father give the Holy Spirit [Ruach] to them that ask him?

Luk 11:14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spoke; and the people wondered.

Luk 11:15 But some of them said, He casts out demons through Beelzebub the chief of the demons.

Luk 11:16 And others, tempting [him], sought of him a sign from heaven.

Luk 11:17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house [divided] against a house falls.

Luk 11:18 If Satan [the adversary] also be divided against himself, how shall his kingdom stand? because you^{2gf} say that I cast out demons through Beelzebub.

Luk 11:19 And if I by Beelzebub cast out demons, by whom do your sons cast [them] out? therefore shall they be your judges.

Luk 11:20 But if I with the finger of God-Theos cast out demons, no doubt the kingdom of God-Theos is come upon you.

Luk 11:21 When a strong man armed keeps his palace, his goods are in peace: Luk 11:22 But when a stronger than he shall come upon him, and overcome him, he takes from him all his armour wherein he trusted, and divides his spoils.

Luk 11:23 He that is not with me is against me: and he that gathers not with me scatters.

Luk 11:24 When the unclean Spirit [Ruach] is gone out of a man, he walks through dry places, seeking rest; and finding none, he says, I will return

unto my house from what place I came out.

Luk 11:25 And when he comes, he finds [it] swept and garnished.

Luk 11:26 Then goes he, and takes [to him] seven other spirits more wicked than himself; and they enter in, and dwell there: and the last [state] of that man is worse than the first.

Luk 11:27 And it came to pass, as he spoke these things, a certain woman of the company lifted up her voice, and said unto him, Blessed (Favored by God; happy; prosperous) [is] the womb that bore you²ⁱ, and the breasts which you²ⁱ have sucked.

Luk 11:28 But he said, Yes rather, Blessed (Favored by God; happy; prosperous) [are] they that hear the word of God-Theos, and keep it.

Luk 11:29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Yochanan [dove] the prophet.

Luk 11:30 For as Yochanan [dove] was a sign unto the Ninevites, so shall also the Son of Man be to this generation.

Luk 11:31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Shlomo [peace] (Solomon); and, behold, a greater than Shlomo [peace] (Solomon) [is] here.

Luk 11:32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Yochanan [dove]; and, behold, a greater than Yochanan [dove] [is] here.

Luk 11:33 No man, when he has lighted a candle, puts [it] in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

Luk 11:34 The light of the body is the eye: therefore when your²ⁱ eye is single, your²ⁱ whole body also is full of light; but when [your²ⁱ eye] is evil, your²ⁱ body also [is] full of darkness.

Luk 11:35 Take heed therefore that the light which is in you²ⁱ be not darkness.

Luk 11:36 If your²ⁱ whole body therefore [be] full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle does give you²ⁱ light.

Luk 11:37 And as he spoke, a certain Pharisee [separatist] besought him to dine with him: and he went in, and sat down to meat.

Luk 11:38 And when the Pharisee [separatist] saw [it], he marvelled that he had not first washed before dinner.

Luk 11:39 And the Lord - Kurios said unto him, Now do you^{2gf} P'rushim (Pharisees) [separatists] make clean the outside of the cup and the platter; but your inward part is full of ravening (preying upon to devour) and wickedness.

Luk 11:40 [You^{2gf}] fools, did not he that made that which is without make that which is within also?

Luk 11:41 But rather give alms of such things as you^{2gf} have; and, behold, all things are clean unto you.

Luk 11:42 But woe unto you, P'rushim (Pharisee [separatist]s) [separatists]! for you^{2gf} tithe mint and rue (an evergreen plant used for medicine) and all manner of herbs, and pass over judgment and the love of God-Theos: these ought you^{2gf} to have done, and not to leave the other undone.

Luk 11:43 Woe unto you, P'rushim (Pharisee [separatist]s) [separatists]! for you^{2gf} love the uppermost seats in the synagogues, and greetings in the markets.

Luk 11:44 Woe unto you, Torah-teachers (Scribes) and P'rushim (Pharisee [separatist]s) [separatists], hypocrites! for you^{2gf} are as graves which appear not, and the men that walk over [them] are not aware [of them].

Luk 11:45 Then answered one of the lawyers, and said unto him, Master, thus saying you²ⁱ reproach (disgrace; shame) us also.

Luk 11:46 And he said, Woe unto you also, [you^{2gf}] lawyers! for you^{2gf} burden (to load) men with burdens grievous to be borne, and you^{2gf} yourselves touch not the burdens with one of your fingers.

Luk 11:47 Woe unto you! for you^{2gf} build the sepulchres of the prophets, and your fathers killed them.

Luk 11:48 Truly you^{2gf} bear witness that you^{2gf} allow the deeds of your fathers: for they indeed killed them, and you^{2gf} build their sepulchres.

Luk 11:49 Therefore also said the wisdom of God-Theos, I will send them prophets and apostles, and [some] of them they shall slay and persecute :

Luk 11:50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; Luk 11:51

From the blood of Hevel (heardsman) unto the blood of Z'kharyah [remembered by Yehovah], which perished between the altar and the temple: truly I say unto you, It shall be required of this generation.

Luk 11:52 Woe unto you, lawyers! for you^{2gf} have taken away the key of knowledge: you^{2gf} entered not in yourselves, and them that were entering in you^{2gf} hindered.

Luk 11:53 And as he said these things unto them, the Torah-teachers (Scribes) and the P'rushim (Pharisees) [separatists] began to urge [him] vehemently, and to provoke him to speak of many things: Luk 11:54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

Luk 12:1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trampled one upon another, he began to say unto his disciples first of all, Beware you^{2gf} of the leaven of the P'rushim (Pharisee [separatist]s) [separatists], which is hypocrisy.

Luk 12:2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

Luk 12:3 Therefore whatsoever you^{2gf} have spoken in darkness shall be heard in the light; and that which you^{2gf} have spoken in the ear in closets shall be proclaimed upon the housetops.

Luk 12:4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

Luk 12:5 But I will forewarn you whom you^{2gf} shall fear: Fear him, which after he has killed has power to cast into hell; yes, I say unto you, Fear him.

Luk 12:6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God-Theos?

Luk 12:7 But even the very hairs of your head are all numbered. Fear not therefore: you^{2gf} are of more value than many sparrows.

Luk 12:8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God-Theos: Luk 12:9 But he that denies me before men shall be denied before the angels of God-Theos.

Luk 12:10 And whosoever shall speak a word against the Son of Man, it shall be forgiven him: but unto him that blasphemes against the Holy Spirit

[Ruach HaKodesh] it shall not be forgiven.

Luk 12:11 And when they bring you unto the synagogues, and [unto] magistrates, and powers, take you^{2gf} no thought how or what thing you^{2gf} shall answer, or what you^{2gf} shall say:

Luk 12:12 For the Holy Spirit [Ruach HaKodesh] shall teach you in the same hour what you^{2gf} ought to say.

Luk 12:13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

Luk 12:14 And he said unto him, Man, who made me a judge or a divider over you?

Luk 12:15 And he said unto them, Take heed, and beware of covetousness: for a man's life consists not in the abundance of the things which he possesses .

Luk 12:16 And he spoke a parable unto them, saying, The ground of a certain rich man brought forth plentifully: Luk 12:17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

Luk 12:18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

Luk 12:19 And I will say to my soul, Soul, you²ⁱ have much goods laid up for many years; take your²ⁱ ease, eat, drink, [and] be merry.

Luk 12:20 But God-Theos said unto him, [you²ⁱ] fool, this night you²ⁱ soul shall be required of you²ⁱ : then whose shall those things be, which you²ⁱ have provided?

Luk 12:21 So [is] he that lays up treasure for himself, and is not rich toward God-Theos.

Luk 12:22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what you^{2gf} shall eat; neither for the body, what you^{2gf} shall put on.

Luk 12:23 The life is more than meat, and the body [is more] than clothing.

Luk 12:24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God-Theos feeds them: how much more are you^{2gf} better than the fowls?

Luk 12:25 And which of you with taking thought can add to his stature one cubit?

Luk 12:26 If you^{2gf} then be not able to do that thing which is least, why take you^{2gf} thought for the rest?

Luk 12:27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Shlomo [peace] (Solomon) in all his glory was not arrayed like one of these.

Luk 12:28 If then God- The Father so clothe the grass, which is to day in the field, and tomorrow is cast into the oven; how much more [will he clothe] you, O you^{2gf} of little faith?

Luk 12:29 And seek not you^{2gf} what you^{2gf} shall eat, or what you^{2gf} shall drink, neither be you^{2gf} of doubtful mind.

Luk 12:30 For all these things do the nations of the world seek after: and your Father knows that you^{2gf} have need of these things.

Luk 12:31 But rather seek you^{2gf} the kingdom of God-The Father; and all these things shall be added unto you.

Luk 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Luk 12:33 Sell that you^{2gf} have, and give alms; provide yourselves bags which grow (become; advance) not old, a treasure in the heavens that fails not, where no thief approaches, neither moth corrupts.

Luk 12:34 For where your treasure is, there will your heart be also.

Luk 12:35 Let your waist be girded about, and [your] lights burning; Luk 12:36 And you^{2gf} yourselves like unto men that wait for their lord, when he will return from the wedding; that when he comes and knocks, they may open unto him immediately.

Luk 12:37 Blessed (Favored by God; happy; prosperous) [are] those servants, whom the lord when he comes shall find watching: truly I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

Luk 12:38 And if he shall come in the second watch, or come in the third watch, and find [them] so, Blessed (Favored by God; happy; prosperous) are those servants.

Luk 12:39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered

his house to be broken through.

Luk 12:40 Be you^{2gf} therefore ready also: for the Son of Man comes at an hour when you^{2gf} think not.

Luk 12:41 Then Kefa [pebble] said unto him, Lord - Kurios, speak you²ⁱ this parable unto us, or even to all?

Luk 12:42 And the Lord - Kurios said, Who then is that faithful and wise steward, whom [his] lord shall make ruler over his household, to give [them their] portion of meat in due season?

Luk 12:43 Blessed (Favored by God; happy; prosperous) [is] that slave, whom his lord when he comes shall find so doing.

Luk 12:44 Of a truth I say unto you, that he will make him ruler over all that he has.

Luk 12:45 But and if that slave say in his heart, My lord delays his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; Luk 12:46 The lord of that slave will come in a day when he looks not for [him], and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

Luk 12:47 And that slave, which knew his lord's will, and prepared not [himself], neither did according to his will, shall be beaten with many [stripes].

Luk 12:48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few [stripes]. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

Luk 12:49 I am come to send fire on the earth; and what will I, if it be already kindled?

Luk 12:50 But I have a baptism to be baptized with; and how am I straitened (impeded or restricted; narrowed, distressed) till it be accomplished!

Luk 12:51 Suppose you^{2gf} that I am come to give peace on earth? I tell you, No; but rather division: Luk 12:52 For from from this time forth (from now on) there shall be five in one house divided, three against two, and two against three.

Luk 12:53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the

mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

Luk 12:54 And he said also to the people, When you^{2gf} see a cloud rise out of the west, immediately you^{2gf} say, There comes a shower; and so it is.

Luk 12:55 And when [you^{2gf} see] the south wind blow, you^{2gf} say, There will be heat; and it comes to pass.

Luk 12:56 [You^{2gf}] hypocrites, you^{2gf} can discern the face of the sky and of the earth; but how is it that you^{2gf} do not discern this time?

Luk 12:57 Yes, and why even of yourselves judge you^{2gf} not what is right ?

Luk 12:58 When you²ⁱ go with your²ⁱ adversary to the magistrate, [as you²ⁱ are] in the way, give diligence that you²ⁱ may be delivered from him; lest he drag (force) you²ⁱ to the judge, and the judge deliver you²ⁱ to the officer, and the officer cast you²ⁱ into prison.

Luk 12:59 I tell you²ⁱ , you²ⁱ shall not depart there, till you²ⁱ have paid the very last mite (a coin of very small value).

Luk 13:1 There were present at that season some that told him of the Galilaeans [wheel], whose blood Pilate [armed with a spear] had mingled with their sacrifices.

Luk 13:2 And Yeshua [God is Salvation]answering said unto them, Suppose you^{2gf} that these Galilaeans [wheel] were sinners above all the Galilaeans [wheel], because they suffered such things?

Luk 13:3 I tell you, No: but, except you^{2gf} repent, you^{2gf} shall all likewise perish.

Luk 13:4 Or those eighteen, upon whom the tower in Siloam fell, and killed them, think you^{2gf} that they were sinners above all men that dwelt in Yerushalayim [Foundation of Peace]?

Luk 13:5 I tell you, No: but, except you^{2gf} repent, you^{2gf} shall all likewise perish.

Luk 13:6 He spoke also this parable; A certain [man] had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

Luk 13:7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumberest thou the ground?

Luk 13:8 And he answering said unto him, Lord - Kurios, let it alone this year also, till I shall dig about it, and dung [it]: Luk 13:9 And if it bear fruit, [well]: and if not, [then] after that you²ⁱ shall cut it down.

Luk 13:10 And he was teaching in one of the synagogues on the Shabbat [rest].

Luk 13:11 And, behold, there was a woman which had a Spirit [Ruach] of infirmity eighteen years, and was bowed together, and could assuredly not (by no means) lift up [herself].

Luk 13:12 And when Yeshua [God is Salvation] saw her, he called [her to him], and said unto her, Woman, you²ⁱ are loosed from your²ⁱ infirmity.

Luk 13:13 And he laid [his] hands on her: and immediately she was made straight, and glorified God-Theos.

Luk 13:14 And the ruler of the synagogue answered with indignation, because that Yeshua [God is Salvation] had healed on the Shabbat [rest] day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Shabbat [rest] day.

Luk 13:15 The Lord - Kurios then answered him, and said, [you²ⁱ] hypocrite, does not each one of you on the Shabbat [rest] loose his ox or [his] ass from the stall, and lead [him] away to watering?

Luk 13:16 And ought not this woman, being a daughter of Avraham [Exalted Father], whom Satan [the adversary] has bound, lo, these eighteen years, be loosed from this bond on the Shabbat [rest] day?

Luk 13:17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Luk 13:18 Then said he, Unto what is the kingdom of God-The Father like? and whereunto shall I resemble it?

Luk 13:19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

Luk 13:20 And again he said, Whereunto shall I liken the kingdom of God-The Father?

Luk 13:21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

Luk 13:22 And he went through the cities and villages, teaching, and journeying toward Yerushalayim [Foundation of Peace].

Luk 13:23 Then said one unto him, Lord - Kurios-Adon, are there few that be saved? And he said unto them, Luk 13:24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

Luk 13:25 When once the master of the house is risen up, and has shut to the door, and you^{2gf} begin to stand without, and to knock at the door, saying, Lord - Kurios, Lord - Kurios, open unto us; and he shall answer and say unto you, I know you not from what place you^{2gf} are:

Luk 13:26 Then shall you^{2gf} begin to say, We have eaten and drunk in your²ⁱ presence, and you²ⁱ have taught in our streets.

Luk 13:27 But he shall say, I tell you, I know you not from what place you^{2gf} are; depart from me, all [you^{2gf}] workers of iniquity.

Luk 13:28 There shall be weeping and gnashing of teeth, when you^{2gf} shall see Avraham [Exalted Father], and Yitz'khak [Laughter], and Ya'akov [He who grabs onto the heel of] [Heel of God], and all the prophets, in the kingdom of God-Theos, and you [yourselves] thrust out.

Luk 13:29 And they shall come from the east, and [from] the west, and from the north, and [from] the south, and shall sit down in the kingdom of God-Theos.

Luk 13:30 And, behold, there are last which shall be first, and there are first which shall be last.

Luk 13:31 The same day there came certain of the P'rushim (Pharisee [separatist]s) [separatists], saying unto him, Get you²ⁱ out, and depart hence: for Herod [heroic] will kill you²ⁱ .

Luk 13:32 And he said unto them, Go you^{2gf} , and tell that fox, Behold, I cast out demons, and I do cures to day and tomorrow, and the third [day] I shall be perfected.

Luk 13:33 Nevertheless I must walk to day, and tomorrow, and the [day] following: for it cannot be that a prophet perish out of Yerushalayim [Foundation of Peace].

Luk 13:34 O Yerushalayim [Foundation of Peace], Yerushalayim [Foundation of Peace], which kill the prophets, and stone them that are sent unto you²ⁱ ; how often would I have gathered your²ⁱ children together, as a

hen [does gather] her brood (animal offspring) under [her] wings, and you^{2gf} would not!

Luk 13:35 Behold, your house is left unto you desolate: and truly I say unto you, You^{2gf} shall not see me, until [the time] come when you^{2gf} shall say, Blessed (Favored by God; happy; prosperous) [is] he that comes in the name of the Lord - Kurios.

Luk 14:1 And it came to pass, as he went into the house of one of the chief P'rushim (Pharisees) [separatists] to eat bread on the Shabbat [rest] day, that they watched him.

Luk 14:2 And, behold, there was a certain man before him which had the dropsy (an illness where a part or all of the body swells with too much water).

Luk 14:3 And Yeshua [God is Salvation]answering spoke unto the lawyers and P'rushim (Pharisee [separatist]s) [separatists], saying, Is it lawful to heal on the Shabbat [rest] day?

Luk 14:4 And they held their peace. And he took [him], and healed him, and let him go; Luk 14:5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not immediately pull him out on the Shabbat [rest] day?

Luk 14:6 And they could not answer him again to these things.

Luk 14:7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, Luk 14:8 When you²ⁱ are bidden of any [man] to a wedding, sit not down in the highest room; lest a more honourable man than you²ⁱ be bidden of him;

Luk 14:9 And he that bade you²ⁱ and him come and say to you²ⁱ , Give this man place; and you²ⁱ begin with shame to take the lowest room.

Luk 14:10 But when you²ⁱ are bidden, go and sit down in the lowest room; that when he that bade you²ⁱ comes, he may say unto you²ⁱ , Friend, go up higher: then shall you²ⁱ have worship in the presence of them that sit at meat with you²ⁱ .

Luk 14:11 For whosoever exalts himself shall be abased; and he that humbles himself shall be exalted.

Luk 14:12 Then said he also to him that bade him, When you²ⁱ make a dinner or a supper, call not your²ⁱ friends, nor your²ⁱ brethren, neither your²ⁱ

kinsmen, nor [your²ⁱ] rich neighbours; lest they also bid you²ⁱ again, and a recompence (punishment for evil, reward) be made you²ⁱ .

Luk 14:13 But when you²ⁱ make a feast, call the poor, the maimed, the lame, the blind: Luk 14:14 And you²ⁱ shall be Blessed (Favored by God; happy; prosperous); for they cannot recompense you²ⁱ : for you²ⁱ shall be recompensed at the resurrection of the just.

Luk 14:15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed (Favored by God; happy; prosperous) [is] he that shall eat bread in the kingdom of God-Theos.

Luk 14:16 Then said he unto him, A certain man made a great supper, and bade many: Luk 14:17 And sent his slave at supper time to say to them that were bidden, Come; for all things are now ready.

Luk 14:18 And they all with one [consent] began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray you²ⁱ have me excused.

Luk 14:19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray you²ⁱ have me excused.

Luk 14:20 And another said, I have married a wife, and therefore I cannot come.

Luk 14:21 So that slave came, and showed his lord these things. Then the master of the house being angry said to his slave, Go out quickly into the streets and lanes of the city, and bring in here the poor, and the maimed, and the lame (crippled in the feet), and the blind.

Luk 14:22 And the slave said, Lord - Kurios-Adon, it is done as you²ⁱ have commanded, and yet there is room.

Luk 14:23 And the lord said unto the slave, Go out into the highways and hedges, and compel [them] to come in, that my house may be filled.

Luk 14:24 For I say unto you, That none of those men which were bidden shall taste of my supper.

Luk 14:25 And there went great multitudes with him: and he turned, and said unto them, Luk 14:26 If any [man] come to me, and love less by comparison not his father, and mother, and wife, and children, and brethren, and sisters, yes, and his own life also, he cannot be my disciple.

Luk 14:27 And whosoever does not bear his stake (cross), and come after me, cannot be my disciple.

Luk 14:28 For which of you, intending to build a tower, sits not down first, and count the cost, whether he have [sufficient] to finish [it]?

Luk 14:29 Lest perhaps (maybe), after he has laid the foundation, and is not able to finish [it], all that behold [it] begin to mock him, Luk 14:30 Saying, This man began to build, and was not able to finish.

Luk 14:31 Or what king, going to make war against another king, sits not down first, and consult whether he be able with ten thousand to meet him that comes against him with twenty thousand?

Luk 14:32 Or else, while the other is yet a great way off, he send an ambassage, and desires conditions of peace.

Luk 14:33 So likewise, whosoever he be of you that forsake not all that he has, he cannot be my disciple.

Luk 14:34 Salt [is] good: but if the salt have lost his savour, which shall it be seasoned?

Luk 14:35 It is neither fit for the land, nor yet for the dunghill; [but] men cast it out. He that has ears to hear, let him hear.

Luk 15:1 Then drew near unto him all the publicans and sinners for to hear him.

Luk 15:2 And the P'rushim (Pharisees) [separatists] and Torah-teachers (Scribes) murmured, saying, This man receives sinners, and eats with them.

Luk 15:3 And he spoke this parable unto them, saying, Luk 15:4 What man of you, having an hundred sheep, if he lose one of them, does not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

Luk 15:5 And when he has found [it], he lays [it] on his shoulders, rejoicing.

Luk 15:6 And when he comes home, he calls together [his] friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

Luk 15:7 I say unto you, that likewise joy shall be in heaven over one sinner that repents, more than over ninety and nine just persons, which need no repentance.

Luk 15:8 Either what woman having ten pieces of silver, if she lose one piece, does not light a candle, and sweep the house, and seek diligently till she find [it]?

Luk 15:9 And when she has found [it], she calls [her] friends and [her] neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

Luk 15:10 Likewise, I say unto you, there is joy in the presence of the angels of God-Theos over one sinner that repents.

Luk 15:11 And he said, A certain man had two sons: Luk 15:12 And the younger of them said to [his] father, Father, give me the portion of goods that falls [to me]. And he divided unto them [his] living.

Luk 15:13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

Luk 15:14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

Luk 15:15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

Luk 15:16 And he would fain (earnestly want to or long to; gladly) have filled his belly with the husks that the swine did eat: and no man gave unto him.

Luk 15:17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

Luk 15:18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before you²ⁱ,

Luk 15:19 And am no more worthy to be called your²ⁱ son: make me as one of your²ⁱ hired servants.

Luk 15:20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

Luk 15:21 And the son said unto him, Father, I have sinned against heaven, and in your²ⁱ sight, and am no more worthy to be called your²ⁱ son.

Luk 15:22 But the father said to his servants, Bring forth the best robe, and put [it] on him; and put a ring on his hand, and shoes on [his] feet: Luk

15:23 And bring here the fatted calf, and kill [it]; and let us eat, and be

merry: Luk 15:24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Luk 15:25 Now his elder son was in the field: and as he came and drew near to the house, he heard music and dancing.

Luk 15:26 And he called one of the servants, and asked what these things meant.

Luk 15:27 And he said unto him, You^{1s} brother is come; and your²ⁱ father has killed the fatted calf, because he has received him safe and sound.

Luk 15:28 And he was angry, and would not go in: therefore came his father out, and intreated him.

Luk 15:29 And he answering said to [his] father, Lo, these many years do I serve you²ⁱ, neither transgressed I at any time your²ⁱ commandment: and yet you²ⁱ never gave me a kid, that I might make merry with my friends: Luk 15:30 But as soon as this your²ⁱ son was come, which has devoured you²ⁱ living with prostitutes, you²ⁱ have killed for him the fatted calf.

Luk 15:31 And he said unto him, Son, you²ⁱ are ever with me, and all that I have is yours²ⁱ.

Luk 15:32 It was meet that we should make merry, and be glad: for this your²ⁱ brother was dead, and is alive again; and was lost, and is found.

Luk 16:1 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

Luk 16:2 And he called him, and said unto him, How is it that I hear this of you²ⁱ? give an account of your²ⁱ stewardship; for you²ⁱ may be no longer steward.

Luk 16:3 Then the steward said within himself, What shall I do? for my lord takes away from me the stewardship: I cannot dig; to beg I am ashamed.

Luk 16:4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

Luk 16:5 So he called every one of his lord's debtors [unto him], and said unto the first, How much owe you²ⁱ unto my lord?

Luk 16:6 And he said, An hundred measures of oil. And he said unto him, Take your²ⁱ bill, and sit down quickly, and write fifty.

Luk 16:7 Then said he to another, And how much owe you²ⁱ? And he said, An hundred measures of wheat. And he said unto him, Take your²ⁱ bill, and write eighty.

Luk 16:8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

Luk 16:9 And I say unto you, Make to yourselves friends of the mammon (earthly goods; property; riches) of unrighteousness; that, when you^{2gf} fail, they may receive you into everlasting habitations.

Luk 16:10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

Luk 16:11 If therefore you^{2gf} have not been faithful in the unrighteous mammon (earthly goods; property; riches), who will commit to your trust the true [riches]?

Luk 16:12 And if you^{2gf} have not been faithful in that which is another man's, who shall give you that which is your own?

Luk 16:13 No slave can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You^{2gf} cannot serve God-Theos and mammon (earthly goods; property; riches).

Luk 16:14 And the P'rushim (Pharisees) [separatists] also, who were covetous, heard all these things: and they derided him.

Luk 16:15 And he said unto them, You^{2gf} are they which justify yourselves before men; but God-Theos knows your hearts: for that which is highly esteemed among men is abomination in the sight of God-Theos.

Luk 16:16 The law and the prophets [were] until Yochanan [Yehovah has graced]: since that time the kingdom of God-Theos is preached, and every man presses into it.

Luk 16:17 And it is easier for heaven and earth to pass, than one tittle of the Torah to fail.

Luk 16:18 Whosoever puts away his wife, and marries another, commit adultery: and whosoever marries her that is put away from [her] husband commit adultery.

Luk 16:19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: Luk 16:20 And there was a certain beggar named El'azar [whom God helps], which was laid at his gate, full of sores, Luk 16:21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

Luk 16:22 And it came to pass, that the beggar died, and was carried by the angels into Avraham [Exalted Father]'s [Exalted Father] bosom: the rich man also died, and was buried; Luk 16:23 And in hell he lift up his eyes, being in torments, and sees Avraham [Exalted Father] afar off, and El'azar [whom God helps] in his bosom.

Luk 16:24 And he cried and said, Father Avraham [Exalted Father], have mercy on me, and send El'azar [whom God helps], that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

Luk 16:25 But Avraham [Exalted Father] said, Son, remember that you²ⁱ in your²ⁱ lifetime received your²ⁱ good things, and likewise El'azar [whom God helps] evil things: but now he is comforted, and you²ⁱ are tormented.

Luk 16:26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that [would come] from there.

Luk 16:27 Then he said, I pray you²ⁱ therefore, father, that you²ⁱ would send him to my father's house: Luk 16:28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

Luk 16:29 Avraham [Exalted Father] says unto him, They have Moshe [He Who Draws Out Of The Waters] and the prophets; let them hear them.

Luk 16:30 And he said, No, father Avraham [Exalted Father]: but if one went unto them from the dead, they will repent.

Luk 16:31 And he said unto him, If they hear not Moshe [He Who Draws Out Of The Waters] and the prophets, neither will they be persuaded, though one rose from the dead.

Luk 17:1 Then said he unto the disciples, It is impossible but that offences will come: but woe [unto him], through whom they come!

Luk 17:2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend (make angry; make one stumble; violate) one of these little ones.

Luk 17:3 Take heed to yourselves: If your²ⁱ brother trespass against you²ⁱ, rebuke (reprimand; strongly warn; restrain) him; and if he repent, forgive him.

Luk 17:4 And if he trespass against you²ⁱ seven times in a day, and seven times in a day turn again to you²ⁱ, saying, I repent; you²ⁱ shall forgive him.

Luk 17:5 And the apostles said unto the Lord - Kurios, Increase our faith.

Luk 17:6 And the Lord - Kurios-Adon said, If you^{2gf} had faith as a grain of mustard seed, you^{2gf} might say unto this sycamine tree, Be you²ⁱ plucked up by the root, and be you²ⁱ planted in the sea; and it should obey you.

Luk 17:7 But which of you, having a slave plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

Luk 17:8 And will not rather say unto him, Make ready which I may eat, and gird yourself, and serve me, till I have eaten and drunken; and afterward you²ⁱ shall eat and drink?

Luk 17:9 Does he thank that slave because he did the things that were commanded him? I trow (to think; believe; trust) not.

Luk 17:10 So likewise you^{2gf}, when you^{2gf} shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

Luk 17:11 And it came to pass, as he went to Yerushalayim [Foundation of Peace], that he passed through the midst of Shomron [watch mountain] and Galil [circuit, district].

Luk 17:12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: Luk 17:13 And they lifted up [their] voices, and said, Yeshua [God is Salvation], Master, have mercy on us.

Luk 17:14 And when he saw [them], he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

Luk 17:15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God-Theos, Luk 17:16 And fell down on [his] face at his feet, giving him thanks: and he was a Shomroni [watch-mountain].

Luk 17:17 And Yeshua [God is Salvation] answering said, Were there not ten cleansed? but where [are] the nine?

Luk 17:18 There are not found that returned to give glory to God-Theos, save this stranger.

Luk 17:19 And he said unto him, Arise, go your²ⁱ way: your²ⁱ faith has made you²ⁱ whole.

Luk 17:20 And when he was demanded of the P'rushim (Pharisee [separatist]s) [separatists], when the kingdom of God-The Father should

come, he answered them and said, The kingdom of God-The Father comes not with observation: Luk 17:21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God-The Father is within you.

Luk 17:22 And he said unto the disciples, The days will come, when you^{2gf} shall desire to see one of the days of the Son of Man, and you^{2gf} shall not see [it].

Luk 17:23 And they shall say to you, See here; or, see there: go not after [them], nor follow [them].

Luk 17:24 For as the lightning, that lightens out of the one [part] under heaven, shines unto the other [part] under heaven; so shall also the Son of Man be in his day.

Luk 17:25 But first must he suffer (allow, to let, permit) many things, and be rejected of this generation.

Luk 17:26 And as it was in the days of Noach [rest], so shall it be also in the days of the Son of Man.

Luk 17:27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noach [rest] entered into the ark, and the flood came, and destroyed them all.

Luk 17:28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they built ; Luk 17:29 But the same day that Lot went out of S'dom [Burning] it rained fire and sulfur from heaven, and destroyed [them] all.

Luk 17:30 Even thus shall it be in the day when the Son of Man is revealed.

Luk 17:31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

Luk 17:32 Remember Lot's wife.

Luk 17:33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

Luk 17:34 I tell you, in that night there shall be two [men] in one bed; the one shall be taken, and the other shall be left.

Luk 17:35 Two [women] shall be grinding together; the one shall be taken, and the other left.

Luk 17:36 Two [men] shall be in the field; the one shall be taken, and the other left.

Luk 17:37 And they answered and said unto him, Where, Lord - Kurios? And he said unto them, Wheresoever the body [is], there will the eagles be gathered together.

Luk 18:1 And he spoke a parable unto them [to this end], that men ought always to pray, and not to give up; Luk 18:2 Saying, There was in a city a judge, which feared not God-Theos, neither regarded man: Luk 18:3 And there was a widow in that city; and she came unto him, saying, Avenge me of my adversary.

Luk 18:4 And he would not for a while: but afterward he said within himself, Though I fear not God-Theos, nor regard man; Luk 18:5 Yet because this widow troubles me, I will avenge her, lest by her continual coming she weary me.

Luk 18:6 And the Lord - Kurios said, Hear what the unjust judge says.

Luk 18:7 And shall not God-Theos avenge his own elect, which cry day and night unto him, though he bear long with them?

Luk 18:8 I tell you that he will avenge them speedily. Nevertheless when the Son of Man comes, shall he find faith on the earth?

Luk 18:9 And he spoke this parable unto certain which trusted in themselves that they were righteous, and despised others: Luk 18:10 Two men went up into the temple to pray; the one a Pharisee [separatist], and the other a publican (tax collector).

Luk 18:11 The Pharisee [separatist] stood and prayed thus with himself, God-Theos, I thank you²¹, that I am not as other men [are], extortioners, unjust, adulterers, or even as this publican (tax collector).

Luk 18:12 I fast twice in the week, I give tithes of all that I acquire.

Luk 18:13 And the publican (tax collector), standing afar off, would not lift up so much as [his] eyes unto heaven, but struck upon his breast, saying, God-Theos be merciful to me a sinner.

Luk 18:14 I tell you, this man went down to his house justified [rather] than the other: for every one that exalts himself shall be abased; and he that humbles himself shall be exalted.

Luk 18:15 And they brought unto him also infants, that he would touch them: but when [his] disciples saw [it], they rebuked them .

Luk 18:16 But Yeshua [God is Salvation]called them [unto him], and said, Suffer (allow, to let, permit) little children to come unto me, and forbid them not: for of such is the kingdom of God-Theos.

Luk 18:17 Truly I say unto you, Whosoever shall not receive the kingdom of God-Theos as a little child shall assuredly not (by no means) enter in it.

Luk 18:18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

Luk 18:19 And Yeshua [God is Salvation]said unto him, Why call you²ⁱ me good? none [is] good, save one, [that is], God-Theos.

Luk 18:20 you²ⁱ know the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour your²ⁱ father and your²ⁱ mother.

Luk 18:21 And he said, All these have I kept from my youth up.

Luk 18:22 Now when Yeshua [God is Salvation]heard these things, he said unto him, Yet lack you²ⁱ one thing: sell all that you²ⁱ have, and distribute unto the poor, and you²ⁱ shall have treasure in heaven: and come, follow me.

Luk 18:23 And when he heard this, he was very sorrowful: for he was very rich.

Luk 18:24 And when Yeshua [God is Salvation]saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God-Theos!

Luk 18:25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God-Theos.

Luk 18:26 And they that heard [it] said, Who then can be saved?

Luk 18:27 And he said, The things which are impossible with men are possible with God-Theos.

Luk 18:28 Then Kefa [pebble] said, Lo, we have left all, and followed you²ⁱ .

Luk 18:29 And he said unto them, Truly I say unto you, There is no man that has left house, or parents, or brethren, or wife, or children, for the kingdom of God-Theos's sake, Luk 18:30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

Luk 18:31 Then he took [unto him] the twelve, and said unto them, Behold, we go up to Yerushalayim [Foundation of Peace], and all things that are

written by the prophets concerning the Son of Man shall be accomplished.

Luk 18:32 For he shall be delivered unto the Goyim [Gentiles], and shall be deceived, and spitefully entreated, and spitted on: Luk 18:33 And they shall scourge [him], and put him to death: and the third day he shall rise again.

Luk 18:34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

Luk 18:35 And it came to pass, that as he was come near unto Yericho [Its Moon], a certain blind man sat by the way side begging: Luk 18:36 And hearing the multitude pass by, he asked what it meant.

Luk 18:37 And they told him, that Yeshua [God is Salvation] of Natzeret [one separated] passes by .

Luk 18:38 And he cried, saying, Yeshua [God is Salvation], [you²ⁱ] Son of David [Beloved], have mercy on me.

Luk 18:39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, [you²ⁱ] Son of David [Beloved], have mercy on me.

Luk 18:40 And Yeshua [God is Salvation] stood, and commanded him to be brought unto him: and when he was come near, he asked him, Luk 18:41 Saying, What will you²ⁱ that I shall do unto you²ⁱ ? And he said, Lord - Kurios, that I may receive my sight.

Luk 18:42 And Yeshua [God is Salvation] said unto him, Receive your²ⁱ sight: your²ⁱ faith has saved you²ⁱ .

Luk 18:43 And immediately he received his sight, and followed him, glorifying God-Theos: and all the people, when they saw [it], gave praise unto God-Theos.

Luk 19:1 And [Yeshua [God is Salvation]] entered and passed through Yericho [Its Moon].

Luk 19:2 And, behold, [there was] a man named Zacchaeus, which was the chief among the publicans, and he was rich.

Luk 19:3 And he sought to see Yeshua [God is Salvation] who he was; and could not for the press, because he was little of stature.

Luk 19:4 And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that [way].

Luk 19:5 And when Yeshua [God is Salvation]came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at your²ⁱ house.

Luk 19:6 And he made haste, and came down, and received him joyfully.

Luk 19:7 And when they saw [it], they all murmured, saying, That he was gone to be guest with a man that is a sinner.

Luk 19:8 And Zacchaeus stood, and said unto the Lord - Kurios; Behold, Lord - Kurios, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore [him] fourfold.

Luk 19:9 And Yeshua [God is Salvation]said unto him, This day is salvation come to this house, forsomuch as he also is a son of Avraham [Exalted Father].

Luk 19:10 For the Son of Man is come to seek and to save that which was lost.

Luk 19:11 And as they heard these things, he added and spoke a parable, because he was near to Yerushalayim [Foundation of Peace], and because they thought that the kingdom of God-Theos should immediately appear.

Luk 19:12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

Luk 19:13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

Luk 19:14 But his citizens hated him, and sent a message after him, saying, We will not have this [man] to reign over us.

Luk 19:15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

Luk 19:16 Then came the first, saying, Lord - Kurios, your²ⁱ pound has gained ten pounds.

Luk 19:17 And he said unto him, Well, you²ⁱ good slave: because you²ⁱ have been faithful in a very little, have you²ⁱ authority over ten cities.

Luk 19:18 And the second came, saying, Lord - Kurios, your²ⁱ pound has gained five pounds.

Luk 19:19 And he said likewise to him, Be you²ⁱ also over five cities.

Luk 19:20 And another came, saying, Lord - Kurios, behold, [here is] your²ⁱ pound, which I have kept laid up in a napkin: Luk 19:21 For I feared you²ⁱ, because you²ⁱ are an austere (severe; strict; harsh; solemn) man: you²ⁱ take up that you²ⁱ layed not down, and reap that you²ⁱ did not sow.

Luk 19:22 And he says unto him, Out of your²ⁱ own mouth will I judge you²ⁱ, [you²ⁱ] wicked slave. you²ⁱ knew that I was an austere (severe; strict; harsh; solemn) man, taking up that I laid not down, and reaping that I did not sow: Luk 19:23 For what reason then gave not your²ⁱ my money into the bank, that at my coming I might have required my own with usury (interest paid for using money)?

Luk 19:24 And he said unto them that stood by, Take from him the pound, and give [it] to him that has ten pounds.

Luk 19:25 (And they said unto him, Lord - Kurios, he has ten pounds.) Luk 19:26 For I say unto you, That unto every one which has shall be given; and from him that has not, even that he has shall be taken away from him.

Luk 19:27 But those my enemies, which would not that I should reign over them, bring here, and slay [them] before me.

Luk 19:28 And when he had thus spoken, he went before, ascending up to Yerushalayim [Foundation of Peace].

Luk 19:29 And it came to pass, when he was come near to Beit-Pagei [house of unripe figs] and Beit-Anyah [house of figs], at the mount called [the mount] of Olives, he sent two of his disciples, Luk 19:30 Saying, Go you^{2gf} into the village over against [you]; in the which at your entering you^{2gf} shall find a colt tied, whereon yet never man sat: loose him, and bring [him here].

Luk 19:31 And if any man ask you, Why do you^{2gf} loose [him]? thus shall you^{2gf} say unto him, Because the Lord - Kurios has need of him.

Luk 19:32 And they that were sent went their way, and found even as he had said unto them.

Luk 19:33 And as they were loosing the colt, the owners thereof said unto them, Why loose you^{2gf} the colt?

Luk 19:34 And they said, The Lord - Kurios has need of him.

Luk 19:35 And they brought him to Yeshua [God is Salvation]: and they cast their garments upon the colt, and they set Yeshua [God is Salvation]thereon.

Luk 19:36 And as he went, they spread their clothes in the way.

Luk 19:37 And when he was come near, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God-Theos with a loud voice for all the mighty works that they had seen; Luk 19:38 Saying, Blessed (Favored by God; happy; prosperous) [be] the King that comes in the name of the Lord - Kurios: peace in heaven, and glory in the highest.

Luk 19:39 And some of the P'rushim (Pharisees) [separatists] from among the multitude said unto him, Master, rebuke (reprimand; strongly warn; restrain) your²ⁱ disciples.

Luk 19:40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

Luk 19:41 And when he was come near, he beheld the city, and wept over it, Luk 19:42 Saying, If you²ⁱ had known, even you²ⁱ, at least in this your²ⁱ day, the things [which belong] unto your²ⁱ peace! but now they are hid from your²ⁱ eyes.

Luk 19:43 For the days shall come upon you²ⁱ, that your²ⁱ enemies shall cast a trench about you²ⁱ, and compass (go around, encircle; encompass) you²ⁱ round, and keep you²ⁱ in on every side,

Luk 19:44 And shall lay you²ⁱ even with the ground, and your²ⁱ children within you²ⁱ; and they shall not leave in you²ⁱ one stone upon another; because you²ⁱ knew not the time of your²ⁱ visitation.

Luk 19:45 And he went into the temple, and began to cast out them that sold in it, and them that bought; Luk 19:46 Saying unto them, It is written, My house is the house of prayer: but you^{2gf} have made it a den of thieves.

Luk 19:47 And he taught daily in the temple. But the chief priests and the Torah-teachers (Scribes) and the chief of the people sought to destroy him, Luk 19:48 And could not find what they might do: for all the people were very attentive to hear him.

Luk 20:1 And it came to pass, [that] on one of those days, as he taught the people in the temple, and preached the Gospel (joyful message), the chief priests and the Torah-teachers (Scribes) came upon [him] with the elders, Luk 20:2 And spoke unto him, saying, Tell us, by what authority do you²ⁱ these things? or who is he that gave you²ⁱ this authority?

Luk 20:3 And he answered and said unto them, I will also ask you one thing; and answer me: Luk 20:4 The baptism of Yochanan [Yehovah has graced], was it from heaven, or of men?

Luk 20:5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed you^{2gf} him not?

Luk 20:6 But and if we say, Of men; all the people will stone us: for they be persuaded that Yochanan [Yehovah has graced] was a prophet.

Luk 20:7 And they answered, that they could not tell from what place [it was].

Luk 20:8 And Yeshua [God is Salvation]said unto them, Neither tell I you by what authority I do these things.

Luk 20:9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

Luk 20:10 And at the season he sent a slave to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent [him] away empty.

Luk 20:11 And again he sent another slave: and they beat him also, and entreated [him] shamefully, and sent [him] away empty.

Luk 20:12 And again he sent a third: and they wounded him also, and cast [him] out.

Luk 20:13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence [him] when they see him.

Luk 20:14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

Luk 20:15 So they cast him out of the vineyard, and killed [him]. What therefore shall the lord of the vineyard do unto them?

Luk 20:16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard [it], they said, God-Theos forbid.

Luk 20:17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

Luk 20:18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

Luk 20:19 And the chief priests and the Torah-teachers (Scribes) the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

Luk 20:20 And they watched [him], and sent forth spies, which should feign (to pretend to be; to disguise) themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

Luk 20:21 And they asked him, saying, Master, we know that you²ⁱ say and teaches rightly, neither accept you²ⁱ the person [of any], but teaches the way of God-Theos truly: Luk 20:22 Is it lawful for us to give tribute unto Caesar [venerable], or no?

Luk 20:23 But he perceived their craftiness, and said unto them, Why tempt you^{2gf} me?

Luk 20:24 Show me a penny. Whose image and superscription has it? They answered and said, Caesar [venerable]'s.

Luk 20:25 And he said unto them, Render therefore unto Caesar [venerable] the things which be Caesar [venerable]'s, and unto God-Theos the things which be God-Theos's.

Luk 20:26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

Luk 20:27 Then came to [him] certain of the Tz'dukim (Sadducees) [followers of the right], which deny that there is any resurrection; and they asked him, Luk 20:28 Saying, Master, Moshe [He Who Draws Out Of The Waters] wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

Luk 20:29 There were therefore seven brethren: and the first took a wife, and died without children.

Luk 20:30 And the second took her to wife, and he died childless.

Luk 20:31 And the third took her; and in like manner the seven also: and they left no children, and died.

Luk 20:32 Last of all the woman died also.

Luk 20:33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

Luk 20:34 And Yeshua [God is Salvation] answering said unto them, The children of this world marry, and are given in marriage: Luk 20:35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Luk 20:36 Neither can they die any more: for they are equal unto the angels; and are the children of God-Theos, being the children of the resurrection.

Luk 20:37 Now that the dead are raised, even Moshe [He Who Draws Out Of The Waters] showed at the bush, when he calls the Lord - Kurios the God-Theos of Avraham [Exalted Father], and the God-Theos of Yitz'khak [Laughter], and the God-Theos of Ya'akov [He who grabs onto the heel of] [Heel of God].

Luk 20:38 For he is not a God-Theos of the dead, but of the living: for all live unto him.

Luk 20:39 Then certain of the Torah-teachers (Scribes) answering said, Master, you²ⁱ have well said.

Luk 20:40 And after that they dared (was bold enough) not ask him any [question at all].

Luk 20:41 And he said unto them, How say they that Moshiah [Messiah] is David [Beloved]'s [beloved]'s son?

Luk 20:42 And David [Beloved] himself says in the book of Psalms, The LORD-Yehōvah (Messiah Pre-Incarnate) said unto my Lord – (Adon – Lord of the Earth), Sit you²ⁱ on my right hand,

Luk 20:43 Till I make your²ⁱ enemies your²ⁱ footstool.

Luk 20:44 David [Beloved] therefore calls him Lord - Kurios, how is he then his son?

Luk 20:45 Then in the audience of all the people he said unto his disciples, Luk 20:46 Beware of the Torah-teachers (Scribes), which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; Luk 20:47 Which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.

Luk 21:1 And he looked up, and saw the rich men casting their gifts into the treasury.

Luk 21:2 And he saw also a certain poor widow casting in there two mites.

Luk 21:3 And he said, Of a truth I say unto you, that this poor widow has cast in more than they all: Luk 21:4 For all these have of their abundance cast in unto the offerings of God-Theos: but she of her poverty has cast in all the living that she had.

Luk 21:5 And as some spoke of the temple, how it was adorned with goodly stones and gifts, he said, Luk 21:6 [As for] these things which you^{2gf} behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

Luk 21:7 And they asked him, saying, Master, but when shall these things be? and what sign [will there be] when these things shall come to pass?

Luk 21:8 And he said, Take heed that you^{2gf} be not deceived: for many shall come in my name, saying, I am [Moshiach [Messiah]]; and the time draws near: go you^{2gf} not therefore after them.

Luk 21:9 But when you^{2gf} shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end [is] not by and by.

Luk 21:10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom : Luk 21:11 And great earthquakes shall be in different places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

Luk 21:12 But before all these, they shall lay their hands on you, and persecute [you], delivering [you] up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

Luk 21:13 And it shall turn to you for a testimony.

Luk 21:14 Settle [it] therefore in your hearts, not to meditate before what you^{2gf} shall answer:

Luk 21:15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to contradict (oppose) nor resist.

Luk 21:16 And you^{2gf} shall be betrayed both by parents, and brethren, and relatives, and friends; and [some] of you shall they cause to be put to death.

Luk 21:17 And you^{2gf} shall be hated of all [men] for my name's sake.

Luk 21:18 But there shall not an hair of your head perish.

Luk 21:19 In your patience possess you^{2gf} your souls.

Luk 21:20 And when you^{2gf} shall see Yerushalayim [Foundation of Peace] compassed with armies, then know that the desolation thereof is near.

Luk 21:21 Then let them which are in Y'udah [praised] flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

Luk 21:22 For these be the days of vengeance, that all things which are written may be fulfilled.

Luk 21:23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

Luk 21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Yerushalayim [Foundation of Peace] shall be trampled down of the Goyim [Gentiles], until the times of the Goyim [Gentiles] be fulfilled.

Luk 21:25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Luk 21:26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

Luk 21:27 And then shall they see the Son of Man coming in a cloud with power and great glory.

Luk 21:28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draws near.

Luk 21:29 And he spoke to them a parable; Behold the fig tree, and all the trees; Luk 21:30 When they now shoot forth, you^{2gf} see and know of your own selves that summer is now near at hand.

Luk 21:31 So likewise you^{2gf}, when you^{2gf} see these things come to pass, know you^{2gf} that the kingdom of God-Theos is near at hand.

Luk 21:32 Truly I say unto you, This generation shall not pass away, till all be fulfilled .

Luk 21:33 Heaven and earth shall pass away: but my words shall not pass away.

Luk 21:34 And take heed to yourselves, lest at any time your hearts be burdened (weighed down) with overindulgence (excess food or drink), and

drunkenness, and cares of this life, and [so] that day come upon you unawares.

Luk 21:35 For as a snare shall it come on all them that dwell on the face of the whole earth.

Luk 21:36 Watch you^{2gf} therefore, and pray always, that you^{2gf} may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.

Luk 21:37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called [the mount] of Olives.

Luk 21:38 And all the people came early in the morning to him in the temple, for to hear him.

Luk 22:1 Now the feast of unleavened bread drew near, which is called the Passover.

Luk 22:2 And the chief priests and Torah-teachers (Scribes) sought how they might kill him; for they feared the people.

Luk 22:3 Then entered Satan [the adversary] into Y'hudah [praised] surnamed From K'riot [cities], being of the number of the twelve.

Luk 22:4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

Luk 22:5 And they were glad, and covenanted to give him money.

Luk 22:6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

Luk 22:7 Then came the day of unleavened bread, when the Passover must be killed.

Luk 22:8 And he sent Kefa [pebble] and Yochanan [Yehovah has graced], saying, Go and prepare us the Passover, that we may eat.

Luk 22:9 And they said unto him, Where will you²ⁱ that we prepare?

Luk 22:10 And he said unto them, Behold, when you^{2gf} are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he enters in.

Luk 22:11 And you^{2gf} shall say unto the goodman of the house, The Master says unto you²ⁱ, Where is the guestchamber, where I shall eat the Passover with my disciples?

Luk 22:12 And he shall show you a large upper room furnished: there make ready.

Luk 22:13 And they went, and found as he had said unto them: and they made ready the Passover.

Luk 22:14 And when the hour was come, he sat down, and the twelve apostles with him.

Luk 22:15 And he said unto them, With desire I have desired to eat this Passover with you before I suffer (allow, to let, permit): Luk 22:16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God-Theos.

Luk 22:17 And he took the cup, and gave thanks, and said, Take this, and divide [it] among yourselves: Luk 22:18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God-Theos shall come.

Luk 22:19 And he took bread, and gave thanks, and broke [it], and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

Luk 22:20 Likewise also the cup after supper, saying, This cup [is] the new testament (a covenant, ratified in death) in my blood, which is shed for you.

Luk 22:21 But, behold, the hand of him that betrays me [is] with me on the table.

Luk 22:22 And truly the Son of Man goes, as it was determined: but woe unto that man by whom he is betrayed!

Luk 22:23 And they began to enquire among themselves, which of them it was that should do this thing.

Luk 22:24 And there was also a strife among them, which of them should be accounted the greatest.

Luk 22:25 And he said unto them, The kings of the Goyim [Gentiles] exercise lordship over them; and they that exercise authority upon them are called benefactors.

Luk 22:26 But you^{2gf} [shall] not [be] so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that does serve.

Luk 22:27 For whether [is] greater, he that sits at meat, or he that serves? [is] not he that sits at meat? but I am among you as he that serves.

Luk 22:28 You^{2gf} are they which have continued with me in my temptations.

Luk 22:29 And I appoint unto you a kingdom, as my Father has appointed unto me; Luk 22:30 That you^{2gf} may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Yisra'el [He Holds Onto The Heel of God].

Luk 22:31 And the Lord - Kurios said, Shim'on [he has heard], Shim'on [he has heard], behold, Satan [the adversary] has desired [to have] you, that he may sift [you] as wheat: Luk 22:32 But I have prayed for you²ⁱ, that your²ⁱ faith fail not: and when you²ⁱ are converted, strengthen your²ⁱ brethren.

Luk 22:33 And he said unto him, Lord - Kurios, I am ready to go with you²ⁱ, both into prison, and to death.

Luk 22:34 And he said, I tell you²ⁱ, Kefa [pebble], the cock shall not crow this day, before that you²ⁱ shall thrice deny that you²ⁱ know me.

Luk 22:35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked you^{2gf} any thing? And they said, Nothing.

Luk 22:36 Then said he unto them, But now, he that has a purse, let him take [it], and likewise [his] scrip: and he that has no sword, let him sell his garment, and buy one.

Luk 22:37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

Luk 22:38 And they said, Lord - Kurios, behold, here [are] two swords. And he said unto them, It is enough.

Luk 22:39 And he came out, and went, as he was wont (used to; in the habit of), to the Mount of Olives; and his disciples also followed him.

Luk 22:40 And when he was at the place, he said unto them, Pray that you^{2gf} enter not into temptation.

Luk 22:41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Luk 22:42 Saying, Father, if you²ⁱ be willing, remove this cup from me: nevertheless not my will, but your²ⁱ, be done.

Luk 22:43 And there appeared an angel unto him from heaven, strengthening him.

Luk 22:44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

Luk 22:45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, Luk 22:46 And said unto them, Why

sleep you^{2gf} ? rise and pray, lest you^{2gf} enter into temptation.

Luk 22:47 And while he yet spoke, behold a multitude, and he that was called Y'hudah [praised], one of the twelve, went before them, and drew near unto Yeshua [God is Salvation] to kiss him.

Luk 22:48 But Yeshua [God is Salvation] said unto him, Y'hudah [praised], betray you²ⁱ the Son of Man with a kiss?

Luk 22:49 When they which were about him saw what would follow, they said unto him, Lord - Kurios, shall we strike with the sword?

Luk 22:50 And one of them struck the slave of the High Priest, and cut off his right ear.

Luk 22:51 And Yeshua [God is Salvation] answered and said, Suffer (allow, to let, permit) you^{2gf} thus far. And he touched his ear, and healed him.

Luk 22:52 Then Yeshua [God is Salvation] said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be you^{2gf} come out, as against a thief, with swords and rods (clubs)?

Luk 22:53 When I was daily with you in the temple, you^{2gf} stretched forth no hands against me: but this is your hour, and the power of darkness.

Luk 22:54 Then took they him, and led [him], and brought him into the high priest's house. And Kefa [pebble] followed afar off.

Luk 22:55 And when they had kindled a fire in the midst of the hall, and were set down together, Kefa [pebble] sat down among them.

Luk 22:56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

Luk 22:57 And he denied him, saying, Woman, I know him not.

Luk 22:58 And after a little while another saw him, and said, you²ⁱ are also of them. And Kefa [pebble] said, Man, I am not.

Luk 22:59 And about the space of one hour after another confidently affirmed, saying, Of a truth this [fellow] also was with him: for he is a Galilaean [circle].

Luk 22:60 And Kefa [pebble] said, Man, I know not what you²ⁱ say. And immediately, while he yet spoke, the cock crew.

Luk 22:61 And the Lord - Kurios turned, and looked upon Kefa [pebble]. And Kefa [pebble] remembered the word of the Lord - Kurios, how he had said unto him, Before the cock crow, you²ⁱ shall deny me thrice.

Luk 22:62 And Kefa [pebble] went out, and wept bitterly.

Luk 22:63 And the men that held Yeshua [God is Salvation]deceived him, and struck [him].

Luk 22:64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that struck you²ⁱ ?

Luk 22:65 And many other things blasphemously spoke they against him.

Luk 22:66 And as soon as it was day, the elders of the people and the chief priests and the Torah-teachers (Scribes) came together, and led him into their council, saying, Luk 22:67 Are you²ⁱ the Moshiach [Messiah]? tell us. And he said unto them, If I tell you, you^{2gf} will not believe:

Luk 22:68 And if I also ask [you], you^{2gf} will not answer me, nor let [me] go.

Luk 22:69 Hereafter shall the Son of Man sit on the right hand of the power of God-Theos.

Luk 22:70 Then said they all, Are you²ⁱ then the Son of God-Theos? And he said unto them, You^{2gf} say that I am.

Luk 22:71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

Luk 23:1 And the whole multitude of them arose, and led him unto Pilate [armed with a spear].

Luk 23:2 And they began to accuse him, saying, We found this [fellow] perverting the nation, and forbidding to give tribute to Caesar [venerable], saying that he himself is Moshiach [Messiah] a King.

Luk 23:3 And Pilate [armed with a spear] asked him, saying, Are you²ⁱ the King of the Y'hudim (Judeans) [praised of Yah]? And he answered him and said, you²ⁱ say [it].

Luk 23:4 Then said Pilate [armed with a spear] to the chief priests and [to] the people, I find no fault in this man.

Luk 23:5 And they were the more fierce, saying, He stirs up the people, teaching throughout all Jewry, beginning from Galil [circuit, district] to this place.

Luk 23:6 When Pilate [armed with a spear] heard of Galil [circuit, district], he asked whether the man were a Galilaean [circle].

Luk 23:7 And as soon as he knew that he belonged unto Herod [heroic]'s jurisdiction, he sent him to Herod [heroic], who himself also was at Yerushalayim [Foundation of Peace] at that time.

Luk 23:8 And when Herod [heroic] saw Yeshua [God is Salvation], he was exceeding glad: for he was desirous to see him of a long [season], because he had heard many things of him; and he hoped to have seen some miracle done by him.

Luk 23:9 Then he questioned with him in many words; but he answered him nothing.

Luk 23:10 And the chief priests and Torah-teachers (Scribes) stood and vehemently accused him.

Luk 23:11 And Herod [heroic] with his men of war set him at nothing, and deceived [him], and arrayed him in a gorgeous robe, and sent him again to Pilate [armed with a spear].

Luk 23:12 And the same day Pilate [armed with a spear] and Herod [heroic] were made friends together: for before they were at hatred (being an enemy) between themselves.

Luk 23:13 And Pilate [armed with a spear], when he had called together the chief priests and the rulers and the people, Luk 23:14 Said unto them, You^{2gf} have brought this man unto me, as one that perverts the people: and, behold, I, having examined [him] before you, have found no fault in this man touching those things whereof you^{2gf} accuse him :

Luk 23:15 No, nor yet Herod [heroic]: for I sent you to him; and, lo, nothing worthy of death is done unto him.

Luk 23:16 I will therefore chastise him, and release [him].

Luk 23:17 (For of necessity he must release one unto them at the feast.) Luk

23:18 And they cried out all at once, saying, Away with this [man], and release unto us Bar-Abba [son of a father]: Luk 23:19 (Who for a certain sedition made in the city, and for murder, was cast into prison.) Luk 23:20 Pilate [armed with a spear] therefore, willing to release Yeshua [God is Salvation], spoke again to them.

Luk 23:21 But they cried, saying, Crucify [him], crucify him.

Luk 23:22 And he said unto them the third time, Why, what evil has he done? I have found no cause of death in him: I will therefore chastise him, and let [him] go.

Luk 23:23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

Luk 23:24 And Pilate [armed with a spear] gave sentence that it should be as they required.

Luk 23:25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Yeshua [God is Salvation] to their will.

Luk 23:26 And as they led him away, they laid hold upon one Shim'on [he has heard], a Cyrenian [supremacy of the bridle], coming out of the country, and on him they laid the stake (cross), that he might bear [it] after Yeshua [God is Salvation].

Luk 23:27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

Luk 23:28 But Yeshua [God is Salvation] turning unto them said, Daughters of Yerushalayim [Foundation of Peace], weep not for me, but weep for yourselves, and for your children.

Luk 23:29 For, behold, the days are coming, in the which they shall say, Blessed (Favored by God; happy; prosperous) [are] the barren, and the wombs that never bore, and the breasts which never gave suck.

Luk 23:30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

Luk 23:31 For if they do these things in a green tree, what shall be done in the dry?

Luk 23:32 And there were also two other, malefactors, led with him to be put to death.

Luk 23:33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

Luk 23:34 Then said Yeshua [God is Salvation], Father, forgive them; for they know not what they do. And they parted his clothing, and cast lots.

Luk 23:35 And the people stood beholding. And the rulers also with them derided [him], saying, He saved others; let him save himself, if he be Moshiach [Messiah], the chosen of God-Theos.

Luk 23:36 And the soldiers also deceived him, coming to him, and offering him vinegar, Luk 23:37 And saying, If you²¹ be the king of the Y'hudim

(Judeans) [praised of Yah], save yourself.

Luk 23:38 And a superscription also was written over him in letters of Greek [unstable: the miry one], and Latin, and 'Evri'ot [Hebrew] , THIS IS THE KING OF THE JEWS.

Luk 23:39 And one of the malefactors which were hanged railed on him, saying, If you²ⁱ be Moshiah [Messiah], save yourself and us.

Luk 23:40 But the other answering rebuked him, saying, Do not you²ⁱ fear God-Theos, seeing you²ⁱ are in the same condemnation?

Luk 23:41 And we indeed justly; for we receive the due reward of our deeds: but this man has done nothing amiss.

Luk 23:42 And he said unto Yeshua [God is Salvation], Lord - Kurios, remember me when you²ⁱ come into your²ⁱ kingdom.

Luk 23:43 And Yeshua [God is Salvation]said unto him, Truly I say unto you²ⁱ , To day shall you²ⁱ be with me in paradise.

Luk 23:44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

Luk 23:45 And the sun was darkened, and the veil of the temple was rent in the midst.

Luk 23:46 And when Yeshua [God is Salvation]had cried with a loud voice, he said, Father, into your²ⁱ hands I commend my Spirit [Ruach]: and having said thus, he gave up the ghost.

Luk 23:47 Now when the Centurion (Roman commander of an hundred men) saw what was done, he glorified God-Theos, saying, Certainly this was a righteous man.

Luk 23:48 And all the people that came together to that sight, beholding the things which were done, struck their breasts, and returned.

Luk 23:49 And all his acquaintance, and the women that followed him from Galil [circuit, district], stood afar off, beholding these things.

Luk 23:50 And, behold, [there was] a man named Yosef [God will add], a counsellor; [and he was] a good man, and a just: Luk 23:51 (The same had not consented to the counsel and deed of them;) [he was] of Ramatayim [heights], a city of the Y'hudim (Judeans) [praised of Yah]: who also himself waited for the kingdom of God-Theos.

Luk 23:52 This [man] went unto Pilate [armed with a spear], and begged the body of Yeshua [God is Salvation].

Luk 23:53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was cut in stone, wherein never man before was laid.

Luk 23:54 And that day was the preparation, and the Shabbat [rest] drew on.

Luk 23:55 And the women also, which came with him from Galil [circuit, district], followed after, and beheld the sepulchre, and how his body was laid.

Luk 23:56 And they returned, and prepared spices and ointments; and rested the Shabbat [rest] day according to the commandment.

Luk 24:1 Now upon the first [day] of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain [others] with them.

Luk 24:2 And they found the stone rolled away from the sepulchre.

Luk 24:3 And they entered in, and found not the body of the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation].

Luk 24:4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: Luk 24:5 And as they were afraid, and bowed down [their] faces to the earth, they said unto them, Why seek you^{2gf} the living among the dead?

Luk 24:6 He is not here, but is risen: remember how he spoke unto you when he was yet in Galil [circuit, district], Luk 24:7 Saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

Luk 24:8 And they remembered his words, Luk 24:9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

Luk 24:10 It was Miryam [waters of strength] Magdala [a tower], and Yochanan [gift of God], and Miryam [waters of strength] [the mother] of Ya'akov [heal-grabber], and other [women that were] with them, which told these things unto the apostles.

Luk 24:11 And their words seemed to them as idle tales, and they believed them not.

Luk 24:12 Then arose Kefa [pebble], and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and

departed, wondering in himself at that which was come to pass.

Luk 24:13 And, behold, two of them went that same day to a village called Emmaus, which was from Yerushalayim [Foundation of Peace] [about] threescore furlongs.

Luk 24:14 And they talked together of all these things which had happened.

Luk 24:15 And it came to pass, that, while they communed [together] and reasoned, Yeshua [God is Salvation] himself drew near, and went with them.

Luk 24:16 But their eyes were held that they should not know him.

Luk 24:17 And he said unto them, What manner of communications [are] these that you^{2gf} have one to another, as you^{2gf} walk, and are sad?

Luk 24:18 And the one of them, whose name was Cleopas, answering said unto him, Are you²ⁱ only a stranger in Yerushalayim [Foundation of Peace], and have not known the things which are come to pass there in these days?

Luk 24:19 And he said unto them, What things? And they said unto him, Concerning Yeshua [God is Salvation] of Natzeret [one separated], which was a prophet mighty in deed and word before God-Theos and all the people: Luk 24:20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

Luk 24:21 But we trusted that it had been he which should have redeemed Yisra'el [He Holds Onto The Heel of God]: and beside all this, to day is the third day since these things were done.

Luk 24:22 Yes, and certain women also of our company made us astonished, which were early at the sepulchre; Luk 24:23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

Luk 24:24 And certain of them which were with us went to the sepulchre, and found [it] even so as the women had said: but him they saw not .

Luk 24:25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Luk 24:26 Ought not Moshiah [Messiah] to have suffered these things, and to enter into his glory?

Luk 24:27 And beginning at Moshe [He Who Draws Out Of The Waters] and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

Luk 24:28 And they drew near unto the village, to which they went: and he made as though he would have gone further.

Luk 24:29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to wait with them.

Luk 24:30 And it came to pass, as he sat at meat with them, he took bread, and Blessed (Favored by God; happy; prosperous) [it], and broke, and gave to them.

Luk 24:31 And their eyes were opened, and they knew him; and he vanished out of their sight.

Luk 24:32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

Luk 24:33 And they rose up the same hour, and returned to Yerushalayim [Foundation of Peace], and found the eleven gathered together, and them that were with them, Luk 24:34 Saying, The Lord - Kurios is risen indeed, and has appeared to Shim'on [he has heard].

Luk 24:35 And they told what things [were done] in the way, and how he was known of them in breaking of bread.

Luk 24:36 And as they thus spoke, Yeshua [God is Salvation]himself stood in the midst of them, and says unto them, Peace [be] unto you.

Luk 24:37 But they were terrified and affrighted, and supposed that they had seen a Spirit [Ruach].

Luk 24:38 And he said unto them, Why are you^{2gf} troubled? and why do thoughts arise in your hearts?

Luk 24:39 Behold my hands and my feet, that it is I myself: handle me, and see; for a Spirit [Ruach] has not flesh and bones, as you^{2gf} see me have.

Luk 24:40 And when he had thus spoken, he showed them [his] hands and [his] feet.

Luk 24:41 And while they yet believed not for joy, and wondered, he said unto them, Have you^{2gf} here any meat?

Luk 24:42 And they gave him a piece of a broiled fish, and of an honeycomb.

Luk 24:43 And he took [it], and did eat before them.

Luk 24:44 And he said unto them, These [are] the words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which were

written in the law of Moshe [He Who Draws Out Of The Waters], and [in] the prophets, and [in] the psalms, concerning me.

Luk 24:45 Then opened he their understanding, that they might understand the scriptures, Luk 24:46 And said unto them, Thus it is written, and thus it behoved Moshiach [Messiah] to suffer (allow, to let, permit), and to rise from the dead the third day: Luk 24:47 And that repentance and forgiveness (pardon) of sins should be preached in his name among all nations, beginning at Yerushalayim [Foundation of Peace] .

Luk 24:48 And you^{2gf} are witnesses of these things.

Luk 24:49 And, behold, I send the promise of my Father upon you: but wait you^{2gf} in the city of Yerushalayim [Foundation of Peace], until you^{2gf} be endued with power from on high.

Luk 24:50 And he led them out as far as to Beit-Anyah [house of figs], and he lifted up his hands, and Blessed (Favored by God; happy; prosperous) them.

Luk 24:51 And it came to pass, while he Blessed (Favored by God; happy; prosperous) them, he was parted from them, and carried up into heaven.

Luk 24:52 And they worshipped him, and returned to Yerushalayim [Foundation of Peace] with great joy: Luk 24:53 And were continually in the temple, praising and blessing God-Theos. Amen.

John Joh 1:1 In the beginning was the Word, and the Word was with God-Theos, and the Word was God-Theos.

Joh 1:2 The same was in the beginning with God-Theos.

Joh 1:3 All things were made by him; and without him was not any thing made that was made.

Joh 1:4 In him was life; and the life was the light of men.

Joh 1:5 And the light shines in darkness; and the darkness comprehended it not.

Joh 1:6 There was a man sent from God-Theos, whose name [was] Yochanan [Yehovah has graced].

Joh 1:7 The same came for a witness, to bear witness of the Light, that all [men] through him might believe.

Joh 1:8 He was not that Light, but [was sent] to bear witness of that Light.

Joh 1:9 [That] was the true Light, which lights every man that comes into the world.

Joh 1:10 He was in the world, and the world was made by him, and the world knew him not.

Joh 1:11 He came unto his own, and his own received him not.

Joh 1:12 But as many as received him, to them gave he power to become the sons of God-Theos, [even] to them that believe on his name: Joh 1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God-Theos.

Joh 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Joh 1:15 Yochanan [Yehovah has graced] bore witness of him, and cried, saying, This was he of whom I spoke, He that comes after me is preferred before me: for he was before me.

Joh 1:16 And of his fullness have all we received, and grace for grace.

Joh 1:17 For the law was given through Moshe [He Who Draws Out Of The Waters], [but] grace and truth came by Yeshua [God is Salvation] Moshiach [Messiah].

Joh 1:18 No man has seen God-Theos at any time; the only begotten Son, which is in the bosom of the Father, he has declared [him].

Joh 1:19 And this is the record of Yochanan [Yehovah has graced], when the Y'hudim (Judeans) [praised of Yah] sent priests and Levi'im (Levites) [Joined to] from Yerushalayim [Foundation of Peace] to ask him, Who are you²ⁱ ?

Joh 1:20 And he confessed, and denied not; but confessed, I am not the Moshiach [Messiah].

Joh 1:21 And they asked him, What then? Are you²ⁱ Eliyahu [my God is Yehovah]? And he says, I am not. Are you²ⁱ that prophet? And he answered, No.

Joh 1:22 Then said they unto him, Who are you²ⁱ ? that we may give an answer to them that sent us. What say you²ⁱ of yourself?

Joh 1:23 He said, I [am] the voice of one crying in the wilderness, Make straight the way of the Lord - Kurios, as said the prophet Yesha'yahu [Yah is salvation].

Joh 1:24 And they which were sent were of the P'rushim (Pharisee [separatist]s) [separatists].

Joh 1:25 And they asked him, and said unto him, Why baptize you²ⁱ then, if you²ⁱ be not that Moshiach [Messiah], nor Eliyahu [my God is Yehovah], neither that prophet?

Joh 1:26 Yochanan [Yehovah has graced] answered them, saying, I baptize with water: but there stands one among you, whom you^{2gf} know not;

Joh 1:27 He it is, who coming after me is preferred before me, whose shoe's sandal lace I am not worthy to unloose.

Joh 1:28 These things were done in Bet-Abara [house of the ford] beyond Yarden [descender], where Yochanan [Yehovah has graced] was baptizing.

Joh 1:29 The next day Yochanan [Yehovah has graced] sees Yeshua [God is Salvation]coming unto him, and says, Behold the Lamb of God-Theos, which takes away the sin of the world.

Joh 1:30 This is he of whom I said, After me comes a man which is preferred before me: for he was before me.

Joh 1:31 And I knew him not: but that he should be made manifest to Yisra'el [He Holds Onto The Heel of God], therefore am I come baptizing in water.

Joh 1:32 And Yochanan [Yehovah has graced] bore record, saying, I saw the Spirit [Ruach] descending from heaven like a dove, and it abode upon

him.

Joh 1:33 And I knew him not: but he that sent me to baptize in water, the same said unto me, Upon whom you²ⁱ shall see the Spirit [Ruach] descending, and remaining on him, the same is he which baptizes with the Holy Spirit [Ruach HaKodesh].

Joh 1:34 And I saw, and bore record that this is the Son of God-Theos.

Joh 1:35 Again the next day after Yochanan [Yehovah has graced] stood, and two of his disciples; Joh 1:36 And looking upon Yeshua [God is Salvation]as he walked, he says, Behold the Lamb of God-Theos!

Joh 1:37 And the two disciples heard him speak, and they followed Yeshua [God is Salvation].

Joh 1:38 Then Yeshua [God is Salvation]turned, and saw them following, and says unto them, What seek you^{2gf} ? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwell you²ⁱ ?

Joh 1:39 He says unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

Joh 1:40 One of the two which heard Yochanan [Yehovah has graced] [speak], and followed him, was Andrew [of a man], Shim'on [he has heard] Kefa [pebble]'s brother.

Joh 1:41 He first finds his own brother Shim'on [he has heard], and says unto him, We have found the Messiah, which is, being interpreted, the Moshiach [Messiah].

Joh 1:42 And he brought him to Yeshua [God is Salvation]. And when Yeshua [God is Salvation]beheld him, he said, you²ⁱ are Shim'on [he has heard] the son of Yona [peaceable]: you²ⁱ shall be called Kefa, which is by interpretation, A pebble.

Joh 1:43 The day following Yeshua [God is Salvation]would go forth into Galil [circuit, district], and finds Philip [friend of horses], and says unto him, Follow me.

Joh 1:44 Now Philip [friend of horses] was of Beit-Tzaidah [house of fish], the city of Andrew [of a man] and Kefa [pebble] .

Joh 1:45 Philip [friend of horses] finds Nathanael, and says unto him, We have found him, of whom Moshe [He Who Draws Out Of The Waters] in the law, and the prophets, did write, Yeshua [God is Salvation]of Natzeret [one separated], the son of Yosef [God will add].

Joh 1:46 And Nathanael said unto him, Can there any good thing come out of Natzeret [one separated]? Philip [friend of horses] says unto him, Come and see.

Joh 1:47 Yeshua [God is Salvation] saw Nathanael coming to him, and says of him, Behold an Israeli indeed, in whom is no deceit!

Joh 1:48 Nathanael says unto him, Whence know you²ⁱ me? Yeshua [God is Salvation] answered and said unto him, Before that Philip [friend of horses] called you²ⁱ, when you²ⁱ were under the fig tree, I saw you²ⁱ.

Joh 1:49 Nathanael answered and says unto him, Rabbi, you²ⁱ are the Son of God-The Father; you²ⁱ are the King of Yisra'el [He Holds Onto The Heel of God].

Joh 1:50 Yeshua [God is Salvation] answered and said unto him, Because I said unto you²ⁱ, I saw you²ⁱ under the fig tree, believe you²ⁱ? you²ⁱ shall see greater things than these.

Joh 1:51 And he says unto him, Truly, truly, I say unto you, Hereafter you^{2gf} shall see heaven open, and the angels of God-The Father ascending and descending upon the Son of Man.

Joh 2:1 And the third day there was a marriage in Kanah [place of reeds] of Galil [circuit, district]; and the mother of Yeshua [God is Salvation] was there: Joh 2:2 And both Yeshua [God is Salvation] was called, and his disciples, to the marriage.

Joh 2:3 And when they wanted wine, the mother of Yeshua [God is Salvation] says unto him, They have no wine.

Joh 2:4 Yeshua [God is Salvation] says unto her, Woman, what have I to do with you²ⁱ? my hour is not yet come.

Joh 2:5 His mother says unto the servants, Whatsoever he says unto you, do [it].

Joh 2:6 And there were set there six waterpots of stone, after the manner of the purifying of the Y'hudim (Judeans) [praised of Yah], containing two or three firkins apiece.

Joh 2:7 Yeshua [God is Salvation] says unto them, Fill the waterpots with water. And they filled them up to the brim.

Joh 2:8 And he says unto them, Draw out now, and bear unto the governor of the feast. And they bore [it].

Joh 2:9 When the ruler of the feast had tasted the water that was made wine, and knew not from what place it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, Joh 2:10 And says unto him, Every man at the beginning does set forth good wine; and when men have well drunk, then that which is worse: [but] you²ⁱ have kept the good wine until now.

Joh 2:11 This beginning of miracles did Yeshua [God is Salvation] in Kana [place of reeds] of Galil [circuit, district], and manifested forth his glory; and his disciples believed on him.

Joh 2:12 After this he went down to K'far-Nachum [town of comfort], he, and his mother, and his brethren, and his disciples: and they continued there not many days.

Joh 2:13 And the Y'hudit (Y'hudim (Judeans) [praised of Yah]) Passover was at hand, and Yeshua [God is Salvation] went up to Yerushalayim [Foundation of Peace], Joh 2:14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: Joh 2:15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; Joh 2:16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

Joh 2:17 And his disciples remembered that it was written, The zeal of your²ⁱ house has eaten me up.

Joh 2:18 Then answered the Y'hudim (Judeans) [praised of Yah] and said unto him, What sign shows you²ⁱ unto us, seeing that you²ⁱ do these things?

Joh 2:19 Yeshua [God is Salvation] answered and said unto them, Destroy this temple, and in three days I will raise it up.

Joh 2:20 Then said the Y'hudim (Judeans) [praised of Yah], Forty and six years was this temple in building, and will you²ⁱ rear it up in three days?

Joh 2:21 But he spoke of the temple of his body.

Joh 2:22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Yeshua [God is Salvation] had said.

Joh 2:23 Now when he was in Yerushalayim [Foundation of Peace] at the Passover, in the feast [day], many believed in his name, when they saw the miracles which he did.

Joh 2:24 But Yeshua [God is Salvation]did not commit himself unto them, because he knew all [men], Joh 2:25 And needed not that any should testify of man: for he knew what was in man.

Joh 3:1 There was a man of the P'rushim (Pharisee [separatist]s) [separatists], named Nicodemus, a ruler of the Y'hudim (Judeans) [praised of Yah]: Joh 3:2 The same came to Yeshua [God is Salvation]by night, and said unto him, Rabbi, we know that you²ⁱ are a teacher come from God-The Father: for no man can do these miracles that you²ⁱ do, except God-The Father be with him.

Joh 3:3 Yeshua [God is Salvation]answered and said unto him, Truly, truly, I say unto you²ⁱ , Except a man be born again, he cannot see the kingdom of God-The Father.

Joh 3:4 Nicodemus says unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Joh 3:5 Yeshua [God is Salvation]answered, Truly, truly, I say unto you²ⁱ , Except a man be born of water and [of] the Spirit [Ruach], he cannot enter into the kingdom of God-The Father.

Joh 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit [Ruach] is Spirit [Ruach].

Joh 3:7 Marvel not that I said unto you²ⁱ , You^{2gf} must be born again.

Joh 3:8 The wind blows where it lists, and you²ⁱ hear the sound thereof, but can not tell from what place it comes, and to which it goes: so is every one that is born of the Spirit [Ruach].

Joh 3:9 Nicodemus answered and said unto him, How can these things be?

Joh 3:10 Yeshua [God is Salvation]answered and said unto him, Are you²ⁱ a master of Yisra'el [He Holds Onto The Heel of God], and know not these things?

Joh 3:11 Truly, truly, I say unto you²ⁱ , We speak that we do know, and testify that we have seen; and you^{2gf} receive not our witness.

Joh 3:12 If I have told you earthly things, and you^{2gf} believe not, how shall you^{2gf} believe, if I tell you [of] heavenly things?

Joh 3:13 And no man has ascended up to heaven, but he that came down from heaven, [even] the Son of Man which is in heaven.

Joh 3:14 And as Moshe [He Who Draws Out Of The Waters] lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: Joh

3:15 That whosoever believes in him should not perish, but have eternal life.

Joh 3:16 For God-The Father so loved the world, that he gave his only begotten Son, that whosoever believes in him should not perish, but have everlasting life.

Joh 3:17 For God-The Father sent not his Son into the world to condemn the world; but that the world through him might be saved.

Joh 3:18 He that believes on him is not condemned: but he that believes not is condemned already, because he has not believed in the name of the only begotten Son of God-The Father.

Joh 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Joh 3:20 For every one that does evil hates the light, neither comes to the light, lest his deeds should be reprov'd.

Joh 3:21 But he that does truth comes to the light, that his deeds may be made manifest, that they are wrought in God-The Father.

Joh 3:22 After these things came Yeshua [God is Salvation] and his disciples into the land of Y'hudah [praised]; and there he tarried with them, and baptized.

Joh 3:23 And Yochanan [Yehovah has graced] also was baptizing in Einayim [springs] near to Shalem [peace], because there was much water there: and they came, and were baptized.

Joh 3:24 For Yochanan [Yehovah has graced] was not yet cast into prison.

Joh 3:25 Then there arose a question between [some] of Yochanan [Yehovah has graced]'s disciples and the Y'hudim (Judeans) [praised of Yah] about purifying.

Joh 3:26 And they came unto Yochanan [Yehovah has graced], and said unto him, Rabbi, he that was with you²ⁱ beyond Yarden [descender], to whom you²ⁱ barest witness, behold, the same baptizes, and all [men] come to him.

Joh 3:27 Yochanan [Yehovah has graced] answered and said, A man can receive nothing, except it be given him from heaven.

Joh 3:28 You^{2gf} yourselves bear me witness, that I said, I am not the Moshiah [Messiah], but that I am sent before him.

Joh 3:29 He that has the bride is the bridegroom: but the friend of the bridegroom, which stands and hears him, rejoices greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

Joh 3:30 He must increase, but I [must] decrease.

Joh 3:31 He that comes from above is above all: he that is of the earth is earthly, and speaks of the earth: he that comes from heaven is above all.

Joh 3:32 And what he has seen and heard, that he testifies; and no man receives his testimony.

Joh 3:33 He that has received his testimony has set to his seal that God-The Father is true.

Joh 3:34 For he whom God-The Father has sent speaks the words of God-The Father: for God-The Father gives not the Spirit [Ruach] by measure [unto him].

Joh 3:35 The Father loves the Son, and has given all things into his hand.

Joh 3:36 He that believes on the Son has everlasting life: and he that believes not the Son shall not see life; but the wrath of God-The Father abides on him.

Joh 4:1 When therefore the Lord - Kurios knew how the P'rushim (Pharisees) [separatists] had heard that Yeshua [God is Salvation]made and baptized more disciples than Yochanan [Yehovah has graced], Joh 4:2 (Though Yeshua [God is Salvation]himself baptized not, but his disciples,) Joh 4:3 He left Y'udah [praised], and departed again into Galil [circuit, district].

Joh 4:4 And he must needs go through Shomron [watch mountain].

Joh 4:5 Then comes he to a city of Shomron [watch mountain], which is called Sychar, near to the parcel of ground that Ya'akov [He who grabs onto the heel of] [Heel of God] gave to his son Yosef [God will add].

Joh 4:6 Now Ya'akov [He who grabs onto the heel of] [Heel of God]'s well was there. Yeshua [God is Salvation]therefore, being wearied with [his] journey, sat thus on the well: [and] it was about the sixth hour.

Joh 4:7 There comes a woman of Shomron [watch mountain] to draw water: Yeshua [God is Salvation]says unto her, Give me to drink.

Joh 4:8 (For his disciples were gone away unto the city to buy meat.) Joh

4:9 Then says the woman of Shomron [watch mountain] unto him, How is it that you²¹, being a Jewish person, ask drink of me, which am a woman of

Shomron [watch mountain]? for the Y'hudim (Judeans) [praised of Yah] have no dealings with the Shomronim [of Samaria (the watch-mountain)].

Joh 4:10 Yeshua [God is Salvation] answered and said unto her, If you²ⁱ knew the gift of God-The Father, and who it is that says to you²ⁱ, Give me to drink; you²ⁱ would have asked of him, and he would have given you²ⁱ living water.

Joh 4:11 The woman says unto him, Sir, you²ⁱ have nothing to draw with, and the well is deep: from what place then have you²ⁱ that living water?

Joh 4:12 Are you²ⁱ greater than our father Ya'akov [He who grabs onto the heel of] [Heel of God], which gave us the well, and drank thereof himself, and his children, and his cattle?

Joh 4:13 Yeshua [God is Salvation] answered and said unto her, Whosoever drink of this water shall thirst again: Joh 4:14 But whosoever drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

Joh 4:15 The woman says unto him, Sir, give me this water, that I thirst not, neither come here to draw.

Joh 4:16 Yeshua [God is Salvation] says unto her, Go, call your²ⁱ husband, and come here.

Joh 4:17 The woman answered and said, I have no husband. Yeshua [God is Salvation] said unto her, you²ⁱ have well said, I have no husband: Joh 4:18 For you²ⁱ have had five husbands; and he whom you²ⁱ now have is not your²ⁱ husband: in that said you²ⁱ truly.

Joh 4:19 The woman says unto him, Sir, I perceive that you²ⁱ are a prophet.

Joh 4:20 Our fathers worshipped in this mountain; and you^{2gf} say, that in Yerushalayim [Foundation of Peace] is the place where men ought to worship.

Joh 4:21 Yeshua [God is Salvation] says unto her, Woman, believe me, the hour comes, when you^{2gf} shall neither in this mountain, nor yet at Yerushalayim [Foundation of Peace], worship the Father.

Joh 4:22 You^{2gf} worship you^{2gf} know not what: we know what we worship: for salvation is of the Y'hudim (Judeans) [praised of Yah].

Joh 4:23 But the hour comes, and now is, when the true worshippers shall worship the Father in Spirit [Ruach] and in truth: for the Father seeks such to worship him.

Joh 4:24 God-The Father [is] a Spirit [Ruach]: and they that worship him must worship [him] in Spirit [Ruach] and in truth.

Joh 4:25 The woman says unto him, I know that Messiah comes, which is called Moshiach [Messiah]: when he is come, he will tell us all things.

Joh 4:26 Yeshua [God is Salvation]says unto her, I that speak unto you²ⁱ am [he].

Joh 4:27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seek you²ⁱ ? or, Why talk you²ⁱ with her?

Joh 4:28 The woman then left her waterpot, and went her way into the city, and says to the men, Joh 4:29 Come, see a man, which told me all things that ever I did: is not this the Moshiach [Messiah]?

Joh 4:30 Then they went out of the city, and came unto him.

Joh 4:31 In the mean while his disciples prayed him, saying, Master, eat.

Joh 4:32 But he said unto them, I have meat to eat that you^{2gf} know not of.

Joh 4:33 Therefore said the disciples one to another, Has any man brought him [ought] to eat?

Joh 4:34 Yeshua [God is Salvation]says unto them, My meat is to do the will of him that sent me, and to finish his work.

Joh 4:35 Say not you^{2gf} , There are yet four months, and [then] comes harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

Joh 4:36 And he that reaps receives wages, and gathers fruit unto life eternal: that both he that sows and he that reaps may rejoice together.

Joh 4:37 And herein is that saying true, One sows, and another reaps.

Joh 4:38 I sent you to reap that whereon you^{2gf} bestowed no labour: other men laboured, and you^{2gf} are entered into their labours .

Joh 4:39 And many of the Shomronim [of Samaria (the watch-mountain)] of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

Joh 4:40 So when the Shomronim [of Samaria (the watch-mountain)] were come unto him, they besought him that he would wait with them: and he abode there two days.

Joh 4:41 And many more believed because of his own word; Joh 4:42 And said unto the woman, Now we believe, not because of you²ⁱ saying: for we have heard [him] ourselves, and know that this is indeed the Moshiah [Messiah], the Saviour of the world.

Joh 4:43 Now after two days he departed there, and went into Galil [circuit, district].

Joh 4:44 For Yeshua [God is Salvation]himself testified, that a prophet has no honour in his own country.

Joh 4:45 Then when he was come into Galil [circuit, district], the Galilaeans [wheels] received him, having seen all the things that he did at Yerushalayim [Foundation of Peace] at the feast: for they also went unto the feast.

Joh 4:46 So Yeshua [God is Salvation]came again into Kanah [place of reeds] of Galil [circuit, district], where he made the water wine. And there was a certain nobleman, whose son was sick at K'far-Nachum [town of comfort].

Joh 4:47 When he heard that Yeshua [God is Salvation]was come out of Y'hudah [praised] into Galil [circuit, district], he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

Joh 4:48 Then said Yeshua [God is Salvation]unto him, Except you^{2gf} see signs and wonders, you^{2gf} will not believe.

Joh 4:49 The nobleman says unto him, Sir, come down before my child die.

Joh 4:50 Yeshua [God is Salvation]says unto him, Go you²ⁱ way; your²ⁱ son lives. And the man believed the word that Yeshua [God is Salvation]had spoken unto him, and he went his way.

Joh 4:51 And as he was now going down, his servants met him, and told [him], saying, You^{1s} son lives.

Joh 4:52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

Joh 4:53 So the father knew that [it was] at the same hour, in the which Yeshua [God is Salvation]said unto him, You^{1s} son lives: and himself believed, and his whole house.

Joh 4:54 This [is] again the second miracle [that] Yeshua [God is Salvation]did, when he was come out of Y'hudah [praised] into Galil

[circuit, district].

Joh 5:1 After this there was a feast of the Y'hudim (Judeans) [praised of Yah]; and Yeshua [God is Salvation] went up to Yerushalayim [Foundation of Peace].

Joh 5:2 Now there is at Yerushalayim [Foundation of Peace] by the sheep [market] a pool, which is called in the 'Evri'ot [Hebrew] tongue Beit-Zata [house of mercy], having five porches.

Joh 5:3 In these lay a great multitude of impotent (weak; without strength or power) folk, of blind, lame (crippled in the feet), withered, waiting for the moving of the water.

Joh 5:4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

Joh 5:5 And a certain man was there, which had an infirmity thirty and eight years.

Joh 5:6 When Yeshua [God is Salvation] saw him lie, and knew that he had been now a long time [in that case], he says unto him, Will you²ⁱ be made whole?

Joh 5:7 The impotent (weak; without strength or power) man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steps down before me.

Joh 5:8 Yeshua [God is Salvation] says unto him, Rise, take up your²ⁱ bed, and walk.

Joh 5:9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Shabbat [rest].

Joh 5:10 The Y'hudim (Judeans) [praised of Yah] therefore said unto him that was cured, It is the Shabbat [rest] day: it is not lawful for you²ⁱ to carry [your²ⁱ] bed.

Joh 5:11 He answered them, He that made me whole, the same said unto me, Take up your²ⁱ bed, and walk.

Joh 5:12 Then asked they him, What man is that which said unto you²ⁱ , Take up your²ⁱ bed, and walk?

Joh 5:13 And he that was healed did not know not who it was: for Yeshua [God is Salvation] had conveyed himself away, a multitude being in [that] place.

Joh 5:14 Afterward Yeshua [God is Salvation] finds him in the temple, and said unto him, Behold, you²ⁱ are made whole: sin no more, lest a worse thing come unto you²ⁱ .

Joh 5:15 The man departed, and told the Y'hudim (Judeans) [praised of Yah] that it was Yeshua [God is Salvation], which had made him whole.

Joh 5:16 And therefore did the Y'hudim (Judeans) [praised of Yah] persecute Yeshua [God is Salvation], and sought to slay him, because he had done these things on the Shabbat [rest] day.

Joh 5:17 But Yeshua [God is Salvation] answered them, My Father works up to this time, and I work.

Joh 5:18 Therefore the Y'hudim (Judeans) [praised of Yah] sought the more to kill him, because he not only had broken the Shabbat [rest], but said also that God-The Father was his Father, making himself equal with God-The Father.

Joh 5:19 Then answered Yeshua [God is Salvation] and said unto them, Truly, truly, I say unto you, The Son can do nothing of himself, but what he sees the Father do: for what things soever he does, these also does the Son likewise.

Joh 5:20 For the Father loves the Son, and shows him all things that himself does: and he will show him greater works than these, that you^{2gf} may marvel.

Joh 5:21 For as the Father raises up the dead, and quickens [them]; even so the Son quickens whom he will.

Joh 5:22 For the Father judges no man, but has committed all judgment unto the Son : Joh 5:23 That all [men] should honour the Son, even as they honour the Father. He that honours not the Son honours not the Father which has sent him.

Joh 5:24 Truly, truly, I say unto you, He that hears my word, and believes on him that sent me, has everlasting life, and shall not come into condemnation; but is passed from death unto life.

Joh 5:25 Truly, truly, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God-The Father: and they that hear shall live.

Joh 5:26 For as the Father has life in himself; so has he given to the Son to have life in himself; Joh 5:27 And has given him authority to execute

judgment also, because he is the Son of Man.

Joh 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, Joh 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Joh 5:30 I can of my own self do nothing: as I hear, I judge: and my judgment is just; because I seek not my own will, but the will of the Father which has sent me.

Joh 5:31 If I bear witness of myself, my witness is not true.

Joh 5:32 There is another that bears witness of me; and I know that the witness which he witnesses of me is true.

Joh 5:33 You^{2gf} sent unto Yochanan [Yehovah has graced], and he bore witness unto the truth.

Joh 5:34 But I receive not testimony from man: but these things I say, that you^{2gf} might be saved.

Joh 5:35 He was a burning and a shining light: and you^{2gf} were willing for a season to rejoice in his light.

Joh 5:36 But I have greater witness than [that] of Yochanan [Yehovah has graced]: for the works which the Father has given me to finish, the same works that I do, bear witness of me, that the Father has sent me.

Joh 5:37 And the Father himself, which has sent me, has borne witness of me. You^{2gf} have neither heard his voice at any time, nor seen his shape.

Joh 5:38 And you^{2gf} have not his word abiding in you: for whom he has sent, him you^{2gf} believe not.

Joh 5:39 Search the scriptures; for in them you^{2gf} think you^{2gf} have eternal life: and they are they which testify of me.

Joh 5:40 And you^{2gf} will not come to me, that you^{2gf} might have life.

Joh 5:41 I receive not honour from men.

Joh 5:42 But I know you, that you^{2gf} have not the love of God-The Father in you.

Joh 5:43 I am come in my Father's name, and you^{2gf} receive me not: if another shall come in his own name, him you^{2gf} will receive.

Joh 5:44 How can you^{2gf} believe, which receive honour one of another, and seek not the honour that [comes] from God-The Father only?

Joh 5:45 Do not think that I will accuse you to the Father: there is [one] that accuseth you, [even] Moshe [He Who Draws Out Of The Waters], in whom you^{2gf} trust.

Joh 5:46 For had you^{2gf} believed Moshe [He Who Draws Out Of The Waters], you^{2gf} would have believed me: for he wrote of me.

Joh 5:47 But if you^{2gf} believe not his writings, how shall you^{2gf} believe my words?

Joh 6:1 After these things Yeshua [God is Salvation]went over the sea of Galil [circuit, district], which is [the sea] of Tiberias [from the river-god].

Joh 6:2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

Joh 6:3 And Yeshua [God is Salvation]went up into a mountain, and there he sat with his disciples.

Joh 6:4 And the Passover, a feast of the Y'hudim (Judeans) [praised of Yah], was near.

Joh 6:5 When Yeshua [God is Salvation]then lifted up [his] eyes, and saw a great company come unto him, he says unto Philip [friend of horses], Whence shall we buy bread, that these may eat?

Joh 6:6 And this he said to prove him: for he himself knew what he would do.

Joh 6:7 Philip [friend of horses] answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

Joh 6:8 One of his disciples, Andrew [of a man], Shim'on [he has heard] Kefa [pebble]'s brother, says unto him, Joh 6:9 There is a boy here, which has five barley loaves, and two small fishes: but what are they among so many?

Joh 6:10 And Yeshua [God is Salvation]said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

Joh 6:11 And Yeshua [God is Salvation]took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

Joh 6:12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

Joh 6:13 Therefore they gathered [them] together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

Joh 6:14 Then those men, when they had seen the miracle that Yeshua [God is Salvation] did, said, This is of a truth that prophet that should come into the world.

Joh 6:15 When Yeshua [God is Salvation] therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

Joh 6:16 And when even was [now] come, his disciples went down unto the sea, Joh 6:17 And entered into a ship, and went over the sea toward K'far-Nachum [town of comfort]. And it was now dark, and Yeshua [God is Salvation] was not come to them.

Joh 6:18 And the sea arose by reason of a great wind that blew.

Joh 6:19 So when they had rowed about five and twenty or thirty furlongs, they see Yeshua [God is Salvation] walking on the sea, and drawing near unto the ship: and they were afraid.

Joh 6:20 But he says unto them, It is I; be not afraid.

Joh 6:21 Then they willingly received him into the ship: and immediately the ship was at the land to which they went.

Joh 6:22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Yeshua [God is Salvation] went not with his disciples into the boat, but [that] his disciples were gone away alone;

Joh 6:23 (However there came other boats from Tiberias [from the river-god] near unto the place where they did eat bread, after that the Lord -

Kurios had given thanks:) Joh 6:24 When the people therefore saw that Yeshua [God is Salvation] was not there, neither his disciples, they also took shipping, and came to K'far-Nachum [town of comfort], seeking for Yeshua [God is Salvation].

Joh 6:25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when came you²ⁱ here?

Joh 6:26 Yeshua [God is Salvation] answered them and said, Truly, truly, I say unto you, You^{2gf} seek me, not because you^{2gf} saw the miracles, but because you^{2gf} did eat of the loaves, and were filled.

Joh 6:27 Labour not for the meat which perishes, but for that meat which endures unto everlasting life, which the Son of Man shall give unto you: for him has God-The Father the Father sealed.

Joh 6:28 Then said they unto him, What shall we do, that we might work the works of God-The Father?

Joh 6:29 Yeshua [God is Salvation]answered and said unto them, This is the work of God-The Father, that you^{2gf} believe on him whom he has sent.

Joh 6:30 They said therefore unto him, What sign shows you²ⁱ then, that we may see, and believe you²ⁱ ? what do you²ⁱ work?

Joh 6:31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

Joh 6:32 Then Yeshua [God is Salvation]said unto them, Truly, truly, I say unto you, Moshe [He Who Draws Out Of The Waters] gave you not that bread from heaven; but my Father gives you the true bread from heaven.

Joh 6:33 For the bread of God-The Father is he which comes down from heaven, and gives life unto the world.

Joh 6:34 Then said they unto him, Lord - Kurios, evermore give us this bread.

Joh 6:35 And Yeshua [God is Salvation]said unto them, I am the bread of life: he that comes to me shall never hunger; and he that believes on me shall never thirst.

Joh 6:36 But I said unto you, That you^{2gf} also have seen me, and believe not.

Joh 6:37 All that the Father gives me shall come to me; and him that comes to me I will assuredly not (by no means) cast out.

Joh 6:38 For I came down from heaven, not to do my own will, but the will of him that sent me.

Joh 6:39 And this is the Father's will which has sent me, that of all which he has given me I should lose nothing, but should raise it up again at the last day.

Joh 6:40 And this is the will of him that sent me, that every one which sees the Son, and believes on him, may have everlasting life: and I will raise him up at the last day.

Joh 6:41 The Y'hudim (Judeans) [praised of Yah] then murmured at him, because he said, I am the bread which came down from heaven .

Joh 6:42 And they said, Is not this Yeshua [God is Salvation], the son of Yosef [God will add], whose father and mother we know? how is it then that he says, I came down from heaven?

Joh 6:43 Yeshua [God is Salvation]therefore answered and said unto them, Murmur not among yourselves.

Joh 6:44 No man can come to me, except the Father which has sent me draw him: and I will raise him up at the last day.

Joh 6:45 It is written in the prophets, And they shall be all taught of God-The Father. Every man therefore that has heard, and has learned of the Father, comes unto me.

Joh 6:46 Not that any man has seen the Father, save he which is of God-The Father, he has seen the Father.

Joh 6:47 Truly, truly, I say unto you, He that believes on me has everlasting life.

Joh 6:48 I am that bread of life.

Joh 6:49 Your fathers did eat manna in the wilderness, and are dead.

Joh 6:50 This is the bread which comes down from heaven, that a man may eat thereof, and not die.

Joh 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.

Joh 6:52 The Y'hudim (Judeans) [praised of Yah] therefore strove among themselves, saying, How can this man give us [his] flesh to eat?

Joh 6:53 Then Yeshua [God is Salvation]said unto them, Truly, truly, I say unto you, Except you^{2gf} eat the flesh of the Son of Man, and drink his blood, you^{2gf} have no life in you.

Joh 6:54 Whoso eats my flesh, and drink my blood, has eternal life; and I will raise him up at the last day.

Joh 6:55 For my flesh is meat indeed, and my blood is drink indeed.

Joh 6:56 He that eats my flesh, and drink my blood, dwells in me, and I in him.

Joh 6:57 As the living Father has sent me, and I live by the Father: so he that eats me, even he shall live by me.

Joh 6:58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eats of this bread shall live forever.

Joh 6:59 These things said he in the synagogue, as he taught in K'far-Nachum [town of comfort].

Joh 6:60 Many therefore of his disciples, when they had heard [this], said, This is an hard saying; who can hear it?

Joh 6:61 When Yeshua [God is Salvation]knew in himself that his disciples murmured at it, he said unto them, Does this offend (make angry; make one stumble; violate) you?

Joh 6:62 [What] and if you^{2gf} shall see the Son of Man ascend up where he was before?

Joh 6:63 It is the Spirit [Ruach] that quickens; the flesh profits nothing: the words that I speak unto you, [they] are Spirit [Ruach], and [they] are life.

Joh 6:64 But there are some of you that believe not. For Yeshua [God is Salvation]knew from the beginning who they were that believed not, and who should betray him.

Joh 6:65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father .

Joh 6:66 From that [time] many of his disciples went back, and walked no more with him.

Joh 6:67 Then said Yeshua [God is Salvation]unto the twelve, Will you^{2gf} also go away?

Joh 6:68 Then Shim'on [he has heard] Kefa [pebble] answered him, Lord - Kurios, to whom shall we go? you²ⁱ have the words of eternal life.

Joh 6:69 And we believe and are sure that you²ⁱ are that Moshiach [Messiah], the Son of the living God-The Father.

Joh 6:70 Yeshua [God is Salvation]answered them, Have not I chosen you twelve, and one of you is a devil?

Joh 6:71 He spoke of Y'hudah [praised] From K'riot [cities] [the son] of Shim'on [he has heard]: for he it was that should betray him, being one of the twelve.

Joh 7:1 After these things Yeshua [God is Salvation]walked in Galil [circuit, district]: for he would not walk in Jewry, because the Y'hudim (Judeans) [praised of Yah] sought to kill him.

Joh 7:2 Now the Y'hudit (Y'hudim (Judeans) [praised of Yah]') feast of tabernacles was at hand.

Joh 7:3 His brethren therefore said unto him, Depart hence, and go into Y'hudah [praised], that your²ⁱ disciples also may see the works that you²ⁱ do.

Joh 7:4 For [there is] no man [that] does any thing in secret, and he himself seeks to be known openly. If you²ⁱ do these things, show yourself to the world.

Joh 7:5 For neither did his brethren believe in him.

Joh 7:6 Then Yeshua [God is Salvation]said unto them, My time is not yet come: but your time is always ready.

Joh 7:7 The world cannot hate you; but me it hates, because I testify of it, that the works thereof are evil.

Joh 7:8 Go you^{2gf} up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

Joh 7:9 When he had said these words unto them, he abode [still] in Galil [circuit, district].

Joh 7:10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

Joh 7:11 Then the Y'hudim (Judeans) [praised of Yah] sought him at the feast, and said, Where is he?

Joh 7:12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, No; but he deceives the people.

Joh 7:13 However no man spoke openly of him for fear of the Y'hudim (Judeans) [praised of Yah].

Joh 7:14 Now about the midst of the feast Yeshua [God is Salvation]went up into the temple, and taught.

Joh 7:15 And the Y'hudim (Judeans) [praised of Yah] marvelled, saying, How knows this man letters, having never learned?

Joh 7:16 Yeshua [God is Salvation] answered them, and said, My doctrine is not my, but his that sent me.

Joh 7:17 If any man will do his will, he shall know of the doctrine, whether it be of God-The Father, or [whether] I speak of myself.

Joh 7:18 He that speaks of himself seeks his own glory: but he that seeks his glory that sent him, the same is true, and no unrighteousness is in him .

Joh 7:19 Did not Moshe [He Who Draws Out Of The Waters] give you the law, and [yet] none of you keeps the law? Why go you^{2gf} about to kill me?

Joh 7:20 The people answered and said, you²ⁱ have a devil: who goes about to kill you²ⁱ ?

Joh 7:21 Yeshua [God is Salvation] answered and said unto them, I have done one work, and you^{2gf} all marvel.

Joh 7:22 Moshe [He Who Draws Out Of The Waters] therefore gave unto you circumcision; (not because it is of Moshe [He Who Draws Out Of The Waters], but of the fathers;) and you^{2gf} on the Shabbat [rest] day circumcise a man.

Joh 7:23 If a man on the Shabbat [rest] day receive circumcision, that the law of Moshe [He Who Draws Out Of The Waters] should not be broken; are you^{2gf} angry at me, because I have made a man every whit whole on the Shabbat [rest] day?

Joh 7:24 Judge not according to the appearance, but judge righteous judgment.

Joh 7:25 Then said some of them of Yerushalayim [Foundation of Peace], Is not this he, whom they seek to kill?

Joh 7:26 But, lo, he speaks boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Moshiah [Messiah]?

Joh 7:27 However we know this man from what place he is: but when Moshiah [Messiah] comes, no man knows from what place he is.

Joh 7:28 Then cried Yeshua [God is Salvation] in the temple as he taught, saying, You^{2gf} both know me, and you^{2gf} know from what place I am: and I am not come of myself, but he that sent me is true, whom you^{2gf} know not.

Joh 7:29 But I know him: for I am from him, and he has sent me.

Joh 7:30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

Joh 7:31 And many of the people believed on him, and said, When Moshiach [Messiah] comes, will he do more miracles than these which this [man] has done?

Joh 7:32 The P'rushim (Pharisees) [separatists] heard that the people murmured such things concerning him; and the P'rushim (Pharisees) [separatists] and the chief priests sent officers to take him.

Joh 7:33 Then said Yeshua [God is Salvation] unto them, Yet a little while am I with you, and [then] I go unto him that sent me.

Joh 7:34 You^{2gf} shall seek me, and shall not find [me]: and where I am, [there] you^{2gf} cannot come.

Joh 7:35 Then said the Y'hudim (Judeans) [praised of Yah] among themselves, Where will he go, that we shall not find him? will he go unto the dispersed among the Goyim [Gentiles], and teach the Goyim [Gentiles]?

Joh 7:36 What [manner of] saying is this that he said, You^{2gf} shall seek me, and shall not find [me]: and where I am, [there] you^{2gf} cannot come?

Joh 7:37 In the last day, that great [day] of the feast, Yeshua [God is Salvation] stood and cried, saying, If any man thirst, let him come unto me, and drink.

Joh 7:38 He that believes on me, as the scripture has said, out of his belly shall flow rivers of living water.

Joh 7:39 (But this spoke he of the Spirit [Ruach], which they that believe on him should receive: for the Holy Spirit [Ruach HaKodesh] was not yet [given]; because that Yeshua [God is Salvation] was not yet glorified.) Joh

7:40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

Joh 7:41 Others said, This is the Moshiach [Messiah]. But some said, Shall Moshiach [Messiah] come out of Galil [circuit, district]?

Joh 7:42 Has not the scripture said, That Moshiach [Messiah] comes of the seed of David [Beloved], and out of the town of Beit-Lechem [House of Bread], where David [Beloved] was?

Joh 7:43 So there was a division among the people because of him.

Joh 7:44 And some of them would have taken him; but no man laid hands on him.

Joh 7:45 Then came the officers to the chief priests and P'rushim (Pharisee [separatist]s) [separatists]; and they said unto them, Why have you^{2gf} not

brought him?

Joh 7:46 The officers answered, Never man spoke like this man.

Joh 7:47 Then answered them the P'rushim (Pharisee [separatist]s) [separatists], Are you^{2gf} also deceived?

Joh 7:48 Have any of the rulers or of the P'rushim (Pharisees) [separatists] believed on him?

Joh 7:49 But this people who knows not the law are cursed.

Joh 7:50 Nicodemus says unto them, (he that came to Yeshua [God is Salvation]by night, being one of them,) Joh 7:51 Does our law judge [any] man, before it hear him, and know what he does?

Joh 7:52 They answered and said unto him, Are you²ⁱ also of Galil [circuit, district]? Search, and look: for out of Galil [circuit, district] arises no prophet.

Joh 7:53 And every man went unto his own house.

Joh 8:1 Yeshua [God is Salvation]went unto the Mount of Olives.

Joh 8:2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

Joh 8:3 And the Torah-teachers (Scribes) and P'rushim (Pharisees) [separatists] brought unto him a woman taken in adultery; and when they had set her in the midst, Joh 8:4 They say unto him, Master, this woman was taken in adultery, in the very act.

Joh 8:5 Now Moshe [He Who Draws Out Of The Waters] in the law commanded us, that such should be stoned: but what say you²ⁱ ?

Joh 8:6 This they said, tempting him, that they might have to accuse him. But Yeshua [God is Salvation]stooped down, and with [his] finger wrote on the ground, [as though he heard them not].

Joh 8:7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

Joh 8:8 And again he stooped down, and wrote on the ground.

Joh 8:9 And they which heard [it], being convicted by [their own] conscience, went out one by one, beginning at the eldest, [even] unto the last: and Yeshua [God is Salvation]was left alone, and the woman standing in the midst.

Joh 8:10 When Yeshua [God is Salvation] had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those your²ⁱ accusers? has no man condemned you²ⁱ ?

Joh 8:11 She said, No man, Lord - Kurios. And Yeshua [God is Salvation]said unto her, Neither do I condemn you²ⁱ : go, and sin no more.

Joh 8:12 Then spoke Yeshua [God is Salvation]again unto them, saying, I am the light of the world: he that follows me shall not walk in darkness, but shall have the light of life.

Joh 8:13 The P'rushim (Pharisees) [separatists] therefore said unto him, you²ⁱ bear record of yourself; your²ⁱ record is not true.

Joh 8:14 Yeshua [God is Salvation]answered and said unto them, Though I bear record of myself, [yet] my record is true: for I know from what place I came, and to which I go; but you^{2gf} cannot tell from what place I come, and to which I go.

Joh 8:15 You^{2gf} judge after the flesh; I judge no man.

Joh 8:16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

Joh 8:17 It is also written in your law, that the testimony of two men is true.

Joh 8:18 I am one that bear witness of myself, and the Father that sent me bears witness of me.

Joh 8:19 Then said they unto him, Where is your²ⁱ Father? Yeshua [God is Salvation] answered, You^{2gf} neither know me, nor my Father: if you^{2gf} had known me, you^{2gf} should have known my Father also.

Joh 8:20 These words spoke Yeshua [God is Salvation]in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

Joh 8:21 Then said Yeshua [God is Salvation]again unto them, I go my way, and you^{2gf} shall seek me, and shall die in your sins: to which I go, you^{2gf} cannot come.

Joh 8:22 Then said the Y'hudim (Judeans) [praised of Yah], Will he kill himself? because he says, Where I go, you^{2gf} cannot come.

Joh 8:23 And he said unto them, You^{2gf} are from beneath; I am from above: you^{2gf} are of this world; I am not of this world.

Joh 8:24 I said therefore unto you, that you^{2gf} shall die in your sins: for if you^{2gf} believe not that I am [he], you^{2gf} shall die in your sins.

Joh 8:25 Then said they unto him, Who are you²ⁱ ? And Yeshua [God is Salvation]says unto them, Even [the same] that I said unto you from the beginning.

Joh 8:26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

Joh 8:27 They understood not that he spoke to them of the Father.

Joh 8:28 Then said Yeshua [God is Salvation]unto them, When you^{2gf} have lifted up the Son of Man, then shall you^{2gf} know that I am [he], and [that] I do nothing of myself; but as my Father has taught me, I speak these things.

Joh 8:29 And he that sent me is with me: the Father has not left me alone; for I do always those things that please him.

Joh 8:30 As he spoke these words, many believed on him.

Joh 8:31 Then said Yeshua [God is Salvation]to those Y'hudim (Judeans) [praised of Yah] which believed on him, If you^{2gf} continue in my word, [then] are you^{2gf} my disciples indeed ; Joh 8:32 And you^{2gf} shall know the truth, and the truth shall make you free.

Joh 8:33 They answered him, We be Avraham [Exalted Father]'s [Exalted Father] seed, and were never in bondage to any man: how say you²ⁱ , You^{2gf} shall be made free?

Joh 8:34 Yeshua [God is Salvation]answered them, Truly, truly, I say unto you, Whosoever commit sin is the slave of sin.

Joh 8:35 And the slave abides not in the house forever: [but] the Son abides ever.

Joh 8:36 If the Son therefore shall make you free, you^{2gf} shall be free indeed.

Joh 8:37 I know that you^{2gf} are Avraham [Exalted Father]'s [Exalted Father] seed; but you^{2gf} seek to kill me, because my word has no place in you.

Joh 8:38 I speak that which I have seen with my Father: and you^{2gf} do that which you^{2gf} have seen with your father.

Joh 8:39 They answered and said unto him, Avraham [Exalted Father] is our father. Yeshua [God is Salvation]says unto them, If you^{2gf} were

Avraham [Exalted Father]'s [Exalted Father] children, you^{2gf} would do the works of Avraham [Exalted Father].

Joh 8:40 But now you^{2gf} seek to kill me, a man that has told you the truth, which I have heard of God-The Father: this did not Avraham [Exalted Father].

Joh 8:41 You^{2gf} do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, [even] God-The Father.

Joh 8:42 Yeshua [God is Salvation]said unto them, If God-The Father were your Father, you^{2gf} would love me: for I proceeded forth and came from God-The Father; neither came I of myself, but he sent me.

Joh 8:43 Why do you^{2gf} not understand my speech? [even] because you^{2gf} cannot hear my word.

Joh 8:44 You^{2gf} are of [your] father the devil, and the lusts of your father you^{2gf} will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father of it.

Joh 8:45 And because I tell [you] the truth, you^{2gf} believe me not.

Joh 8:46 Which of you convinces me of sin? And if I say the truth, why do you^{2gf} not believe me?

Joh 8:47 He that is of God-The Father hears God-The Father's words: you^{2gf} therefore hear [them] not, because you^{2gf} are not of God-The Father.

Joh 8:48 Then answered the Y'hudim (Judeans) [praised of Yah], and said unto him, Say we not well that you²ⁱ are a Shomroni [watch-mountain], and have a devil?

Joh 8:49 Yeshua [God is Salvation]answered, I have not a devil; but I honour my Father, and you^{2gf} do dishonour me.

Joh 8:50 And I seek not my own glory: there is one that seeks and judges.

Joh 8:51 Truly, truly, I say unto you, If a man keep my saying, he shall never see death.

Joh 8:52 Then said the Y'hudim (Judeans) [praised of Yah] unto him, Now we know that you²ⁱ have a devil. Avraham [Exalted Father] is dead, and the prophets; and you²ⁱ say, If a man keep my saying, he shall never taste of death.

Joh 8:53 Are you²ⁱ greater than our father Avraham [Exalted Father], which is dead? and the prophets are dead: whom makes you²ⁱ yourself?

Joh 8:54 Yeshua [God is Salvation] answered, If I honour myself, my honour is nothing: it is my Father that honours me; of whom you^{2gf} say, that he is your God-The Father: Joh 8:55 Yet you^{2gf} have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

Joh 8:56 Your father Avraham [Exalted Father] rejoiced to see my day: and he saw [it], and was glad.

Joh 8:57 Then said the Y'hudim (Judeans) [praised of Yah] unto him, you²ⁱ are not yet fifty years old, and have you²ⁱ seen Avraham [Exalted Father]?

Joh 8:58 Yeshua [God is Salvation] said unto them, Truly, truly, I say unto you, Before Avraham [Exalted Father] was, I am.

Joh 8:59 Then took they up stones to cast at him: but Yeshua [God is Salvation] hid himself, and went out of the temple, going through the midst of them, and so passed by.

Joh 9:1 And as [Yeshua [God is Salvation]] passed by, he saw a man which was blind from [his] birth.

Joh 9:2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

Joh 9:3 Yeshua [God is Salvation] answered, Neither has this man sinned, nor his parents: but that the works of God-The Father should be made manifest in him.

Joh 9:4 I must work the works of him that sent me, while it is day: the night comes, when no man can work.

Joh 9:5 As long as I am in the world, I am the light of the world.

Joh 9:6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, Joh 9:7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

Joh 9:8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

Joh 9:9 Some said, This is he: others [said], He is like him: [but] he said, I am [he].

Joh 9:10 Therefore said they unto him, How were you²ⁱ eyes opened?

Joh 9:11 He answered and said, A man that is called Yeshua [God is Salvation]made clay, and anointed my eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

Joh 9:12 Then said they unto him, Where is he? He said, I know not.

Joh 9:13 They brought to the P'rushim (Pharisees) [separatists] him that aforetime was blind.

Joh 9:14 And it was the Shabbat [rest] day when Yeshua [God is Salvation]made the clay, and opened his eyes.

Joh 9:15 Then again the P'rushim (Pharisees) [separatists] also asked him how he had received his sight. He said unto them, He put clay upon my eyes, and I washed, and do see.

Joh 9:16 Therefore said some of the P'rushim (Pharisee [separatist]s) [separatists], This man is not of God-The Father, because he keeps not the Shabbat [rest] day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

Joh 9:17 They say unto the blind man again, What say you²ⁱ of him, that he has opened your²ⁱ eyes? He said, He is a prophet.

Joh 9:18 But the Y'hudim (Judeans) [praised of Yah] did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

Joh 9:19 And they asked them, saying, Is this your son, who you^{2gf} say was born blind? how then does he now see?

Joh 9:20 His parents answered them and said, We know that this is our son, and that he was born blind: Joh 9:21 But by what means he now sees, we know not; or who has opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

Joh 9:22 These [words] spoke his parents, because they feared the Y'hudim (Judeans) [praised of Yah]: for the Y'hudim (Judeans) [praised of Yah] had agreed already, that if any man did confess that he was Moshiah [Messiah], he should be put out of the synagogue.

Joh 9:23 Therefore said his parents, He is of age; ask him.

Joh 9:24 Then again called they the man that was blind, and said unto him, Give God-The Father the praise: we know that this man is a sinner.

Joh 9:25 He answered and said, Whether he be a sinner [or no], I know not: one thing I know, that, whereas I was blind, now I see.

Joh 9:26 Then said they to him again, What did he to you²ⁱ ? how opened he your²ⁱ eyes?

Joh 9:27 He answered them, I have told you already, and you^{2gf} did not hear: wherefore would you^{2gf} hear [it] again? will you^{2gf} also be his disciples?

Joh 9:28 Then they reviled him, and said, you²ⁱ are his disciple; but we are Moshe [He Who Draws Out Of The Waters]' disciples.

Joh 9:29 We know that God-The Father spoke unto Moshe [He Who Draws Out Of The Waters]: [as for] this [fellow], we know not from what place he is.

Joh 9:30 The man answered and said unto them, Why herein is a marvellous thing, that you^{2gf} know not from what place he is, and [yet] he has opened my eyes.

Joh 9:31 Now we know that God-The Father hears not sinners: but if any man be a worshipper of God-The Father, and does his will, him he hears.

Joh 9:32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

Joh 9:33 If this man were not of God-The Father, he could do nothing.

Joh 9:34 They answered and said unto him, you²ⁱ were altogether born in sins, and do you²ⁱ teach us? And they cast him out.

Joh 9:35 Yeshua [God is Salvation]heard that they had cast him out; and when he had found him, he said unto him, Do you²ⁱ believe on the Son of God-The Father?

Joh 9:36 He answered and said, Who is he, Lord - Kurios, that I might believe on him?

Joh 9:37 And Yeshua [God is Salvation]said unto him, you²ⁱ have both seen him, and it is he that talks with you²ⁱ .

Joh 9:38 And he said, Lord - Kurios, I believe. And he worshipped him.

Joh 9:39 And Yeshua [God is Salvation]said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

Joh 9:40 And [some] of the P'rushim (Pharisees) [separatists] which were with him heard these words, and said unto him, Are we blind also?

Joh 9:41 Yeshua [God is Salvation]said unto them, If you^{2gf} were blind, you^{2gf} should have no sin: but now you^{2gf} say, We see; therefore your sin remains.

Joh 10:1 Truly, truly, I say unto you, He that enters not by the door into the sheepfold, but climbs up some other way, the same is a thief and a robber.

Joh 10:2 But he that enters in by the door is the shepherd of the sheep.

Joh 10:3 To him the porter opens; and the sheep hear his voice: and he calls his own sheep by name, and leads them out.

Joh 10:4 And when he puts forth his own sheep, he goes before them, and the sheep follow him: for they know his voice.

Joh 10:5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

Joh 10:6 This parable spoke Yeshua [God is Salvation]unto them: but they understood not what things they were which he spoke unto them.

Joh 10:7 Then said Yeshua [God is Salvation]unto them again, Truly, truly, I say unto you, I am the door of the sheep.

Joh 10:8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

Joh 10:9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

Joh 10:10 The thief comes not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have [it] more abundantly.

Joh 10:11 I am the good shepherd: the good shepherd gives his life for the sheep.

Joh 10:12 But he that is an employee (hired laborer), and not the shepherd, whose own the sheep are not, sees the wolf coming, and leaves the sheep, and flees: and the wolf catches them, and scatters the sheep.

Joh 10:13 The employee (hired laborer) flees, because he is an employee (hired laborer), and cares not for the sheep.

Joh 10:14 I am the good shepherd, and know my [sheep], and am known of my.

Joh 10:15 As the Father knows me, even so know I the Father: and I lay down my life for the sheep.

Joh 10:16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, [and] one shepherd.

Joh 10:17 Therefore does my Father love me, because I lay down my life, that I might take it again.

Joh 10:18 No man takes it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Joh 10:19 There was a division therefore again among the Y'hudim (Judeans) [praised of Yah] for these sayings .

Joh 10:20 And many of them said, He has a devil, and is mad; why hear you^{2gf} him?

Joh 10:21 Others said, These are not the words of him that has a devil. Can a devil open the eyes of the blind?

Joh 10:22 And it was at Yerushalayim [Foundation of Peace] the feast of the dedication, and it was winter.

Joh 10:23 And Yeshua [God is Salvation]walked in the temple in Shlomo [peace]'s (Solomon) [peace] porch.

Joh 10:24 Then came the Y'hudim (Judeans) [praised of Yah] round about him, and said unto him, How long do you²ⁱ make us to doubt? If you²ⁱ be the Moshiach [Messiah], tell us plainly.

Joh 10:25 Yeshua [God is Salvation]answered them, I told you, and you^{2gf} believed not: the works that I do in my Father's name, they bear witness of me.

Joh 10:26 But you^{2gf} believe not, because you^{2gf} are not of my sheep, as I said unto you.

Joh 10:27 My sheep hear my voice, and I know them, and they follow me:

Joh 10:28 And I give unto them eternal life; and they shall never perish, neither shall any [man] pluck them out of my hand.

Joh 10:29 My Father, which gave [them] me, is greater than all; and no [man] is able to pluck [them] out of my Father's hand.

Joh 10:30 I and [my] Father are one.

Joh 10:31 Then the Y'hudim (Judeans) [praised of Yah] took up stones again to stone him.

Joh 10:32 Yeshua [God is Salvation] answered them, Many good works have I showed you from my Father; for which of those works do you^{2gf} stone me?

Joh 10:33 The Y'hudim (Judeans) [praised of Yah] answered him, saying, For a good work we stone you²ⁱ not; but for blasphemy; and because that you²ⁱ, being a man, makes yourself God-The Father.

Joh 10:34 Yeshua [God is Salvation] answered them, Is it not written in your law, I said, You^{2gf} are gods?

Joh 10:35 If he called them gods, unto whom the word of God-The Father came, and the scripture cannot be broken; Joh 10:36 Say you^{2gf} of him, whom the Father has sanctified, and sent into the world, you²ⁱ blaspheme; because I said, I am the Son of God-The Father?

Joh 10:37 If I do not the works of my Father, believe me not.

Joh 10:38 But if I do, though you^{2gf} believe not me, believe the works: that you^{2gf} may know, and believe, that the Father [is] in me, and I in him.

Joh 10:39 Therefore they sought again to take him: but he escaped out of their hand, Joh 10:40 And went away again beyond Yarden [descender] into the place where Yochanan [Yehovah has graced] at first baptized; and there he abode.

Joh 10:41 And many resorted unto him, and said, Yochanan [Yehovah has graced] did no miracle: but all things that Yochanan [Yehovah has graced] spoke of this man were true.

Joh 10:42 And many believed on him there.

Joh 11:1 Now a certain [man] was sick, [named] El'azar [whom God helps], of Beit-Anyah [house of figs], the town of Miryam [waters of strength] and her sister Marta [she was rebellious].

Joh 11:2 (It was [that] Miryam [waters of strength] which anointed the Lord - Kurios with ointment, and wiped his feet with her hair, whose brother El'azar [whom God helps] was sick.) Joh 11:3 Therefore his sisters sent unto him, saying, Lord - Kurios, behold, he whom you²ⁱ love is sick.

Joh 11:4 When Yeshua [God is Salvation] heard [that], he said, This sickness is not unto death, but for the glory of God-The Father, that the Son of God-The Father might be glorified thereby.

Joh 11:5 Now Yeshua [God is Salvation]loved Marta [she was rebellious], and her sister, and El'azar [whom God helps].

Joh 11:6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

Joh 11:7 Then after that says he to [his] disciples, Let us go into Y'udah [praised] again.

Joh 11:8 [His] disciples say unto him, Master, the Y'hudim (Judeans) [praised of Yah] of late sought to stone you²ⁱ ; and go you²ⁱ there again?

Joh 11:9 Yeshua [God is Salvation]answered, Are there not twelve hours in the day? If any man walk in the day, he stumbles not, because he sees the light of this world.

Joh 11:10 But if a man walk in the night, he stumbles, because there is no light in him.

Joh 11:11 These things said he: and after that he says unto them, Our friend El'azar [whom God helps] sleeps; but I go, that I may awake him out of sleep.

Joh 11:12 Then said his disciples, Lord - Kurios, if he sleep, he shall do well.

Joh 11:13 However Yeshua [God is Salvation]spoke of his death: but they thought that he had spoken of taking of rest in sleep.

Joh 11:14 Then said Yeshua [God is Salvation]unto them plainly, El'azar [whom God helps] is dead.

Joh 11:15 And I am glad for your sakes that I was not there, to the intent you^{2gf} may believe; nevertheless let us go unto him.

Joh 11:16 Then said T'oma [twin], which is called Didymus [two-fold], unto his fellow disciples, Let us also go, that we may die with him.

Joh 11:17 Then when Yeshua [God is Salvation]came, he found that he had [lain] in the grave four days already.

Joh 11:18 Now Beit-Anyah [house of figs] was near unto Yerushalayim [Foundation of Peace], about fifteen furlongs off: Joh 11:19 And many of the Y'hudim (Judeans) [praised of Yah] came to Marta [she was rebellious] and Miryam [waters of strength], to comfort them concerning their brother.

Joh 11:20 Then Marta [she was rebellious], as soon as she heard that Yeshua [God is Salvation]was coming, went and met him: but Miryam

[waters of strength] sat [still] in the house.

Joh 11:21 Then said Marta [she was rebellious] unto Yeshua [God is Salvation], Lord - Kurios, if you²ⁱ had been here, my brother had not died.

Joh 11:22 But I know, that even now, whatsoever you²ⁱ will ask of God-The Father, God-The Father will give [it] you²ⁱ .

Joh 11:23 Yeshua [God is Salvation]says unto her, You^{1s} brother shall rise again.

Joh 11:24 Marta [she was rebellious] says unto him, I know that he shall rise again in the resurrection at the last day.

Joh 11:25 Yeshua [God is Salvation]said unto her, I am the resurrection, and the life: he that believes in me, though he were dead, yet shall he live : Joh 11:26 And whosoever lives and believes in me shall never die. Believe you²ⁱ this?

Joh 11:27 She says unto him, Yes, Lord - Kurios: I believe that you²ⁱ are the Moshiach [Messiah], the Son of God-The Father, which should come into the world.

Joh 11:28 And when she had so said, she went her way, and called Miryam [waters of strength] her sister secretly, saying, The Master is come, and calls for you²ⁱ .

Joh 11:29 As soon as she heard [that], she arose quickly, and came unto him.

Joh 11:30 Now Yeshua [God is Salvation]was not yet come into the town, but was in that place where Marta [she was rebellious] met him.

Joh 11:31 The Y'hudim (Judeans) [praised of Yah] then which were with her in the house, and comforted her, when they saw Miryam [waters of strength], that she rose up hastily and went out, followed her, saying, She goes unto the grave to weep there.

Joh 11:32 Then when Miryam [waters of strength] was come where Yeshua [God is Salvation]was, and saw him, she fell down at his feet, saying unto him, Lord - Kurios, if you²ⁱ had been here, my brother had not died.

Joh 11:33 When Yeshua [God is Salvation]therefore saw her weeping, and the Y'hudim (Judeans) [praised of Yah] also weeping which came with her, he groaned in the Spirit [Ruach], and was troubled, Joh 11:34 And said, Where have you^{2gf} laid him? They said unto him, Lord - Kurios, come and see.

Joh 11:35 Yeshua [God is Salvation] wept.

Joh 11:36 Then said the Y'hudim (Judeans) [praised of Yah], Behold how he loved him!

Joh 11:37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

Joh 11:38 Yeshua [God is Salvation]therefore again groaning in himself comes to the grave. It was a cave, and a stone lay upon it.

Joh 11:39 Yeshua [God is Salvation]said, Take you^{2gf} away the stone. Marta [she was rebellious], the sister of him that was dead, says unto him, Lord - Kurios, by this time he stinks: for he has been [dead] four days.

Joh 11:40 Yeshua [God is Salvation]says unto her, Said I not unto you²ⁱ , that, if you²ⁱ would believe, you²ⁱ should see the glory of God-The Father?

Joh 11:41 Then they took away the stone [from the place] where the dead was laid. And Yeshua [God is Salvation] lifted up [his] eyes, and said, Father, I thank you²ⁱ that you²ⁱ have heard me.

Joh 11:42 And I knew that you²ⁱ hear me always: but because of the people which stand by I said [it], that they may believe that you²ⁱ have sent me.

Joh 11:43 And when he thus had spoken, he cried with a loud voice, El'azar [whom God helps], come forth.

Joh 11:44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Yeshua [God is Salvation]says unto them, Loose him, and let him go.

Joh 11:45 Then many of the Y'hudim (Judeans) [praised of Yah] which came to Miryam [waters of strength], and had seen the things which Yeshua [God is Salvation]did, believed on him.

Joh 11:46 But some of them went their ways to the P'rushim (Pharisee [separatist]s) [separatists], and told them what things Yeshua [God is Salvation]had done.

Joh 11:47 Then gathered the chief priests and the P'rushim (Pharisees) [separatists] a council, and said, What do we? for this man does many miracles.

Joh 11:48 If we let him thus alone, all [men] will believe on him: and the Romans [strength] shall come and take away both our place and nation.

Joh 11:49 And one of them, [named] Kayafa [depression], being the High Priest that same year, said unto them, You^{2gf} know nothing at all,

Joh 11:50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

Joh 11:51 And this spoke he not of himself: but being High Priest that year, he prophesied that Yeshua [God is Salvation] should die for that nation; Joh 11:52 And not for that nation only, but that also he should gather together in one the children of God-The Father that were scattered abroad.

Joh 11:53 Then from that day forth they took counsel together for to put him to death.

Joh 11:54 Yeshua [God is Salvation] therefore walked no more openly among the Y'hudim (Judeans) [praised of Yah]; but went there unto a country near to the wilderness, into a city called Efrayim [Doubly Fruitful], and there continued with his disciples.

Joh 11:55 And the Y'hudit (Y'hudim (Judeans) [praised of Yah]) Passover was near at hand: and many went out of the country up to Yerushalayim [Foundation of Peace] before the Passover, to purify themselves.

Joh 11:56 Then sought they for Yeshua [God is Salvation], and spoke among themselves, as they stood in the temple, What think you^{2gf}, that he will not come to the feast?

Joh 11:57 Now both the chief priests and the P'rushim (Pharisees) [separatists] had given a commandment, that, if any man knew where he were, he should show [it], that they might take him.

Joh 12:1 Then Yeshua [God is Salvation] six days before the Passover came to Beit-Anyah [house of figs], where El'azar [whom God helps] was which had been dead, whom he raised from the dead.

Joh 12:2 There they made him a supper; and Marta [she was rebellious] served: but El'azar [whom God helps] was one of them that sat at the table with him.

Joh 12:3 Then took Miryam [waters of strength] a pound of ointment of spikenard, very costly, and anointed the feet of Yeshua [God is Salvation], and wiped his feet with her hair: and the house was filled with the odour of the ointment.

Joh 12:4 Then says one of his disciples, Y'hudah [praised] From K'riot [cities], Shim'on [he has heard]'s [son], which should betray him, Joh 12:5

Why was not this ointment sold for three hundred pence, and given to the poor?

Joh 12:6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bore what was put in it .

Joh 12:7 Then said Yeshua [God is Salvation], Let her alone: against the day of my burying has she kept this.

Joh 12:8 For the poor always you^{2gf} have with you; but me you^{2gf} have not always.

Joh 12:9 Much people of the Y'hudim (Judeans) [praised of Yah] therefore knew that he was there: and they came not for Yeshua [God is Salvation]' sake only, but that they might see El'azar [whom God helps] also, whom he had raised from the dead.

Joh 12:10 But the chief priests consulted that they might put El'azar [whom God helps] also to death; Joh 12:11 Because that by reason of him many of the Y'hudim (Judeans) [praised of Yah] went away, and believed on Yeshua [God is Salvation].

Joh 12:12 On the next day much people that were come to the feast, when they heard that Yeshua [God is Salvation] was coming to Yerushalayim [Foundation of Peace], Joh 12:13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed (Favored by God; happy; prosperous) [is] the King of Yisra'el [He Holds Onto The Heel of God] that comes in the name of the Lord - Kurios.

Joh 12:14 And Yeshua [God is Salvation], when he had found a young ass, sat thereon; as it is written, Joh 12:15 Fear not, daughter of Tziyon [a parched place] [Lofty]: behold, your²ⁱ King comes, sitting on an ass's colt.

Joh 12:16 These things understood not his disciples at the first: but when Yeshua [God is Salvation] was glorified, then remembered they that these things were written of him, and [that] they had done these things unto him.

Joh 12:17 The people therefore that was with him when he called El'azar [whom God helps] out of his grave, and raised him from the dead, bore record.

Joh 12:18 For this cause the people also met him, for that they heard that he had done this miracle.

Joh 12:19 The P'rushim (Pharisees) [separatists] therefore said among themselves, Perceive you^{2gf} how you^{2gf} prevail nothing? behold, the world is

gone after him.

Joh 12:20 And there were certain Greeks [unstable: miry ones] among them that came up to worship at the feast: Joh 12:21 The same came therefore to Philip [friend of horses], which was of Beit-Tzaidah [house of fish] of Galil [circuit, district], and desired him, saying, Sir, we would see Yeshua [God is Salvation].

Joh 12:22 Philip [friend of horses] comes and tells Andrew [of a man]: and again Andrew [of a man] and Philip [friend of horses] tell Yeshua [God is Salvation].

Joh 12:23 And Yeshua [God is Salvation] answered them, saying, The hour is come, that the Son of Man should be glorified.

Joh 12:24 Truly, truly, I say unto you, Except a corn of wheat fall into the ground and die, it abides alone: but if it die, it brings forth much fruit.

Joh 12:25 He that loves his life shall lose it; and he that hates his life in this world shall keep it unto life eternal.

Joh 12:26 If any man serve me, let him follow me; and where I am, there shall also my slave be: if any man serve me, him will [my] Father honour.

Joh 12:27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

Joh 12:28 Father, glorify your²ⁱ name. Then came there a voice from heaven, [saying], I have both glorified [it], and will glorify [it] again.

Joh 12:29 The people therefore, that stood by, and heard [it], said that it thundered: others said, An angel spoke to him.

Joh 12:30 Yeshua [God is Salvation] answered and said, This voice came not because of me, but for your sakes.

Joh 12:31 Now is the judgment of this world: now shall the prince of this world be cast out.

Joh 12:32 And I, if I be lifted up from the earth, will draw all [men] unto me.

Joh 12:33 This he said, signifying what death he should die.

Joh 12:34 The people answered him, We have heard out of the law that Moshiach [Messiah] abides forever: and how say you²ⁱ, The Son of Man must be lifted up? who is this Son of Man?

Joh 12:35 Then Yeshua [God is Salvation] said unto them, Yet a little while is the light with you. Walk while you^{2gf} have the light, lest darkness come upon you: for he that walks in darkness knows not to which he goes.

Joh 12:36 While you^{2gf} have light, believe in the light, that you^{2gf} may be the children of light. These things spoke Yeshua [God is Salvation], and departed, and did hide himself from them.

Joh 12:37 But though he had done so many miracles before them, yet they believed not on him: Joh 12:38 That the saying of Yesha'yahu [Yah is salvation] the prophet might be fulfilled, which he spoke, Lord - Kurios, who has believed our report? and to whom has the arm of the Lord - Kurios been revealed?

Joh 12:39 Therefore they could not believe, because that Yesha'yahu [Yah is salvation] said again, Joh 12:40 He has blinded their eyes, and hardened their heart; that they should not see with [their] eyes, nor understand with [their] heart, and be converted, and I should heal them.

Joh 12:41 These things said Yesha'yahu [Yah is salvation], when he saw his glory, and spoke of him.

Joh 12:42 Nevertheless among the chief rulers also many believed on him; but because of the P'rushim (Pharisees) [separatists] they did not confess [him], lest they should be put out of the synagogue: Joh 12:43 For they loved the praise of men more than the praise of God-The Father.

Joh 12:44 Yeshua [God is Salvation] cried and said, He that believes on me, believes not on me, but on him that sent me.

Joh 12:45 And he that sees me sees him that sent me.

Joh 12:46 I am come a light into the world, that whosoever believes on me should not abide in darkness.

Joh 12:47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

Joh 12:48 He that rejects me, and receives not my words, has one that judges him: the word that I have spoken, the same shall judge him in the last day .

Joh 12:49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

Joh 12:50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

Joh 13:1 Now before the feast of the Passover, when Yeshua [God is Salvation]knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

Joh 13:2 And supper during supper, the devil having now put into the heart of Y'hudah [praised] From K'riot [cities], Shim'on [he has heard]'s [son], to betray him; Joh 13:3 Yeshua [God is Salvation]knowing that the Father had given all things into his hands, and that he was come from God-The Father, and went to God-The Father; Joh 13:4 He rises from supper, and laid aside his garments; and took a towel, and girded himself.

Joh 13:5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe [them] with the towel which he was girded.

Joh 13:6 Then comes he to Shim'on [he has heard] Kefa [pebble]: and Kefa [pebble] says unto him, Lord - Kurios, do you²ⁱ wash my feet?

Joh 13:7 Yeshua [God is Salvation]answered and said unto him, What I do you²ⁱ know not now; but you²ⁱ shall know hereafter.

Joh 13:8 Kefa [pebble] says unto him, you²ⁱ shall never wash my feet. Yeshua [God is Salvation]answered him, If I wash you²ⁱ not, you²ⁱ have no part with me.

Joh 13:9 Shim'on [he has heard] Kefa [pebble] says unto him, Lord - Kurios, not my feet only, but also [my] hands and [my] head.

Joh 13:10 Yeshua [God is Salvation] says to him, He that is washed needs not save to wash [his] feet, but is clean every whit: and you^{2gf} are clean, but not all.

Joh 13:11 For he knew who should betray him; therefore said he, You^{2gf} are not all clean.

Joh 13:12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know you^{2gf} what I have done to you?

Joh 13:13 You^{2gf} call me Master and Lord - Kurios: and you^{2gf} say well; for [so] I am.

Joh 13:14 If I then, [your] Lord - Kurios and Master, have washed your feet; you^{2gf} also ought to wash one another's feet.

Joh 13:15 For I have given you an example, that you^{2gf} should do as I have done to you.

Joh 13:16 Truly, truly, I say unto you, The slave is not greater than his lord; neither he that is sent greater than he that sent him.

Joh 13:17 If you^{2gf} know these things, happy are you^{2gf} if you^{2gf} do them.

Joh 13:18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eats bread with me has lifted up his heel against me.

Joh 13:19 Now I tell you before it come, that, when it is come to pass, you^{2gf} may believe that I am [he].

Joh 13:20 Truly, truly, I say unto you, He that receives whomsoever I send receives me; and he that receives me receives him that sent me .

Joh 13:21 When Yeshua [God is Salvation] had thus said, he was troubled in Spirit [Ruach], and testified, and said, Truly, truly, I say unto you, that one of you shall betray me.

Joh 13:22 Then the disciples looked one on another, doubting of whom he spoke.

Joh 13:23 Now there was leaning on Yeshua [God is Salvation]' bosom one of his disciples, whom Yeshua [God is Salvation] loved.

Joh 13:24 Shim'on [he has heard] Kefa [pebble] therefore beckoned to him, that he should ask who it should be of whom he spoke.

Joh 13:25 He then lying on Yeshua [God is Salvation]' breast says unto him, Lord - Kurios, who is it?

Joh 13:26 Yeshua [God is Salvation] answered, He it is, to whom I shall give a sop (a morsel of bread to be dipped), when I have dipped [it]. And when he had dipped the sop (a morsel of bread to be dipped), he gave [it] to Y'hudah [praised] From K'riot [cities], [the son] of Shim'on [he has heard].

Joh 13:27 And after the sop (a morsel of bread to be dipped) Satan [the adversary] entered into him. Then said Yeshua [God is Salvation] unto him, That you²ⁱ do, do quickly.

Joh 13:28 Now no man at the table knew for what intent he spoke this unto him.

Joh 13:29 For some [of them] thought, because Y'hudah [praised] had the bag, that Yeshua [God is Salvation] had said unto him, Buy [those things] that we have need of against the feast; or, that he should give something to the poor.

Joh 13:30 He then having received the sop (a morsel of bread to be dipped) went immediately out: and it was night.

Joh 13:31 Therefore, when he was gone out, Yeshua [God is Salvation] said, Now is the Son of Man glorified, and God-The Father is glorified in him.

Joh 13:32 If God-The Father be glorified in him, God-The Father shall also glorify him in himself, and shall immediately glorify him.

Joh 13:33 Little children, yet a little while I am with you. You^{2gf} shall seek me: and as I said unto the Y'hudim (Judeans) [praised of Yah], Where I go, you^{2gf} cannot come; so now I say to you.

Joh 13:34 A new commandment I give unto you, That you^{2gf} love one another; as I have loved you, that you^{2gf} also love one another.

Joh 13:35 By this shall all [men] know that you^{2gf} are my disciples, if you^{2gf} have love one to another.

Joh 13:36 Shim'on [he has heard] Kefa [pebble] said unto him, Lord - Kurios, to which go you²ⁱ ? Yeshua [God is Salvation] answered him, Where I go, you²ⁱ can not follow me now; but you²ⁱ shall follow me afterwards.

Joh 13:37 Kefa [pebble] said unto him, Lord - Kurios, why cannot I follow you²ⁱ now? I will lay down my life for your²ⁱ sake.

Joh 13:38 Yeshua [God is Salvation] answered him, Will you²ⁱ lay down your²ⁱ life for my sake? Truly, truly, I say unto you²ⁱ, The cock shall not crow, till you²ⁱ have denied me thrice.

Joh 14:1 Let not your heart be troubled: you^{2gf} believe in God-The Father, believe also in me.

Joh 14:2 In my Father's house are many offices: if [it were] not [so], I would have told you. I go to prepare a place for you.

Joh 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, [there] you^{2gf} may be also.

Joh 14:4 And to which I go you^{2gf} know, and the way you^{2gf} know.

Joh 14:5 T'oma [twin] says unto him, Lord - Kurios, we know not to which you²ⁱ go; and how can we know the way?

Joh 14:6 Yeshua [God is Salvation] says unto him, I am the way, the truth, and the life: no man comes unto the Father, but by me.

Joh 14:7 If you^{2gf} had known me, you^{2gf} should have known my Father also: and from from this time forth (from now on) you^{2gf} know him, and have seen him.

Joh 14:8 Philip [friend of horses] says unto him, Lord - Kurios, show us the Father, and it sufficeth us.

Joh 14:9 Yeshua [God is Salvation]says unto him, Have I been so long time with you, and yet have you²ⁱ not known me, Philip [friend of horses]? he that has seen me has seen the Father; and how say you²ⁱ [then], Show us the Father?

Joh 14:10 Believe you²ⁱ not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwells in me, he does the works.

Joh 14:11 Believe me that I [am] in the Father, and the Father in me: or else believe me for the very works' sake.

Joh 14:12 Truly, truly, I say unto you, He that believes on me, the works that I do shall he do also; and greater [works] than these shall he do; because I go unto my Father.

Joh 14:13 And whatsoever you^{2gf} shall ask in my name, that will I do, that the Father may be glorified in the Son.

Joh 14:14 If you^{2gf} shall ask any thing in my name, I will do [it].

Joh 14:15 If you^{2gf} love me, keep my commandments.

Joh 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Joh 14:17 [Even] the Spirit [Ruach] of truth; whom the world cannot receive, because it sees him not, neither knows him: but you^{2gf} know him; for he dwells with you, and shall be in you.

Joh 14:18 I will not leave you comfortless: I will come to you.

Joh 14:19 Yet a little while, and the world sees me no more; but you^{2gf} see me: because I live, you^{2gf} shall live also.

Joh 14:20 At that day you^{2gf} shall know that I [am] in my Father, and you^{2gf} in me, and I in you.

Joh 14:21 He that has my commandments, and keeps them, he it is that loves me: and he that loves me shall be loved of my Father, and I will love him, and will manifest myself to him.

Joh 14:22 Y'hudah [praised] says unto him, not From K'riot [cities], Lord - Kurios, how is it that you²ⁱ will manifest yourself unto us, and not unto the world?

Joh 14:23 Yeshua [God is Salvation] answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

Joh 14:24 He that loves me not keeps not my sayings: and the word which you^{2gf} hear is not my, but the Father's which sent me.

Joh 14:25 These things have I spoken unto you, being [yet] present with you.

Joh 14:26 But the Comforter, [which is] the Holy Spirit [Ruach HaKodesh], whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Joh 14:27 Peace I leave with you, my peace I give unto you: not as the world gives, give I unto you. Let not your heart be troubled, neither let it be afraid.

Joh 14:28 You^{2gf} have heard how I said unto you, I go away, and come [again] unto you. If you^{2gf} loved me, you^{2gf} would rejoice, because I said, I go unto the Father: for my Father is greater than I.

Joh 14:29 And now I have told you before it come to pass, that, when it is come to pass, you^{2gf} might believe.

Joh 14:30 Hereafter I will not talk much with you: for the prince of this world comes, and has nothing in me.

Joh 14:31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

Joh 15:1 I am the true vine, and my Father is the farmer (or rancher).

Joh 15:2 Every branch in me that bears not fruit he takes away: and every [branch] that bears fruit, he purgeth it, that it may bring forth more fruit.

Joh 15:3 Now you^{2gf} are clean through the word which I have spoken unto you.

Joh 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you^{2gf}, except you^{2gf} abide in me.

Joh 15:5 I am the vine, you^{2gf} [are] the branches: He that abides in me, and I in him, the same brings forth much fruit: for without me you^{2gf} can do

nothing.

Joh 15:6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast [them] into the fire, and they are burned.

Joh 15:7 If you^{2gf} abide in me, and my words abide in you, you^{2gf} shall ask what you^{2gf} will, and it shall be done unto you.

Joh 15:8 Herein is my Father glorified, that you^{2gf} bear much fruit; so shall you^{2gf} be my disciples.

Joh 15:9 As the Father has loved me, so have I loved you: continue you^{2gf} in my love.

Joh 15:10 If you^{2gf} keep my commandments, you^{2gf} shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

Joh 15:11 These things have I spoken unto you, that my joy might remain in you, and [that] your joy might be full.

Joh 15:12 This is my commandment, That you^{2gf} love one another, as I have loved you.

Joh 15:13 Greater love has no man than this, that a man lay down his life for his friends.

Joh 15:14 You^{2gf} are my friends, if you^{2gf} do whatsoever I command you.

Joh 15:15 From this time forth (from now on) I call you not servants; for the slave knows not what his lord does: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Joh 15:16 You^{2gf} have not chosen me, but I have chosen you, and ordained you, that you^{2gf} should go and bring forth fruit, and [that] your fruit should remain: that whatsoever you^{2gf} shall ask of the Father in my name, he may give it you.

Joh 15:17 These things I command you, that you^{2gf} love one another .

Joh 15:18 If the world hate you, you^{2gf} know that it hated me before [it hated] you.

Joh 15:19 If you^{2gf} were of the world, the world would love his own: but because you^{2gf} are not of the world, but I have chosen you out of the world, therefore the world hates you.

Joh 15:20 Remember the word that I said unto you, The slave is not greater than his lord. If they have persecuted me, they will also persecute you; if

they have kept my saying, they will keep yours also.

Joh 15:21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

Joh 15:22 If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

Joh 15:23 He that hates me hates my Father also.

Joh 15:24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

Joh 15:25 But [this comes to pass], that the word might be fulfilled that is written in their law, They hated me without a cause.

Joh 15:26 But when the Comforter is come, whom I will send unto you from the Father, [even] the Spirit [Ruach] of truth, which proceeds from the Father, he shall testify of me: Joh 15:27 And you^{2gf} also shall bear witness, because you^{2gf} have been with me from the beginning.

Joh 16:1 These things have I spoken unto you, that you^{2gf} should not be offended.

Joh 16:2 They shall put you out of the synagogues: yes, the time comes, that whosoever kills you will think that he does God-The Father service.

Joh 16:3 And these things will they do unto you, because they have not known the Father, nor me.

Joh 16:4 But these things have I told you, that when the time shall come, you^{2gf} may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

Joh 16:5 But now I go my way to him that sent me; and none of you asks me, Where go you²ⁱ ?

Joh 16:6 But because I have said these things unto you, sorrow has filled your heart.

Joh 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

Joh 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Joh 16:9 Of sin, because they believe not

on me; Joh 16:10 Of righteousness, because I go to my Father, and you^{2gf} see me no more;

Joh 16:11 Of judgment, because the prince of this world is judged.

Joh 16:12 I have yet many things to say unto you, but you^{2gf} cannot bear them now.

Joh 16:13 However when he, the Spirit [Ruach] of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will show you things to come.

Joh 16:14 He shall glorify me: for he shall receive of my, and shall show [it] unto you.

Joh 16:15 All things that the Father has are my: therefore said I, that he shall take of my, and shall show [it] unto you.

Joh 16:16 A little while, and you^{2gf} shall not see me: and again, a little while, and you^{2gf} shall see me, because I go to the Father.

Joh 16:17 Then said [some] of his disciples among themselves, What is this that he says unto us, A little while, and you^{2gf} shall not see me: and again, a little while, and you^{2gf} shall see me: and, Because I go to the Father?

Joh 16:18 They said therefore, What is this that he says, A little while? we cannot tell what he says.

Joh 16:19 Now Yeshua [God is Salvation]knew that they were desirous to ask him, and said unto them, Do you^{2gf} enquire among yourselves of that I said, A little while, and you^{2gf} shall not see me: and again, a little while, and you^{2gf} shall see me?

Joh 16:20 Truly, truly, I say unto you, That you^{2gf} shall weep and lament, but the world shall rejoice: and you^{2gf} shall be sorrowful, but your sorrow shall be turned into joy.

Joh 16:21 A woman when she is in travail has sorrow, because her hour is come: but as soon as she is delivered of the child, she remembers no more the anguish, for joy that a man is born into the world.

Joh 16:22 And you^{2gf} now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man takes from you.

Joh 16:23 And in that day you^{2gf} shall ask me nothing. Truly, truly, I say unto you, Whatsoever you^{2gf} shall ask the Father in my name, he will give [it] you.

Joh 16:24 Till this point in time have you^{2gf} asked nothing in my name: ask, and you^{2gf} shall receive, that your joy may be full.

Joh 16:25 These things have I spoken unto you in proverbs: but the time comes, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.

Joh 16:26 At that day you^{2gf} shall ask in my name: and I say not unto you, that I will pray the Father for you: Joh 16:27 For the Father himself loves you, because you^{2gf} have loved me, and have believed that I came out from God-The Father.

Joh 16:28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

Joh 16:29 His disciples said unto him, Lo, now speak you²ⁱ plainly, and speak no proverb.

Joh 16:30 Now are we sure that you²ⁱ know all things, and need not that any man should ask you²ⁱ : by this we believe that you²ⁱ came forth from God-The Father.

Joh 16:31 Yeshua [God is Salvation] answered them, Do you^{2gf} now believe?

Joh 16:32 Behold, the hour comes, yes, is now come, that you^{2gf} shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

Joh 16:33 These things I have spoken unto you, that in me you^{2gf} might have peace. In the world you^{2gf} shall have tribulation: but be of good cheer; I have overcome the world.

Joh 17:1 These words spoke Yeshua [God is Salvation], and lifted up his eyes to heaven, and said, Father, the hour is come; glorify your²ⁱ Son, that your²ⁱ Son also may glorify you²ⁱ :

Joh 17:2 As you²ⁱ have given him power over all flesh, that he should give eternal life to as many as you²ⁱ have given him .

Joh 17:3 And this is life eternal, that they might know you²ⁱ the only true God-The Father, and Yeshua [God is Salvation] Moshiah [Messiah], whom you²ⁱ have sent.

Joh 17:4 I have glorified you²ⁱ on the earth: I have finished the work which you²ⁱ gave me to do.

Joh 17:5 And now, O Father, glorify you²ⁱ me with your²ⁱ own self with the glory which I had with you²ⁱ before the world was.

Joh 17:6 I have manifested your²ⁱ name unto the men which you²ⁱ gave me out of the world: yours²ⁱ they were, and you²ⁱ gave them me; and they have kept your²ⁱ word.

Joh 17:7 Now they have known that all things whatsoever you²ⁱ have given me are of you²ⁱ .

Joh 17:8 For I have given unto them the words which you²ⁱ gave me; and they have received [them], and have known surely that I came out from you²ⁱ , and they have believed that you²ⁱ did send me.

Joh 17:9 I pray for them: I pray not for the world, but for them which you²ⁱ have given me; for they are yours²ⁱ .

Joh 17:10 And all mine are yours²ⁱ , and yours²ⁱ are mine; and I am glorified in them.

Joh 17:11 And now I am no more in the world, but these are in the world, and I come to you²ⁱ . Holy Father, keep through your²ⁱ own name those whom you²ⁱ have given me, that they may be one, as we [are].

Joh 17:12 While I was with them in the world, I kept them in your²ⁱ name: those that you²ⁱ gave me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

Joh 17:13 And now come I to you²ⁱ ; and these things I speak in the world, that they might have my joy fulfilled in themselves.

Joh 17:14 I have given them your²ⁱ word; and the world has hated them, because they are not of the world, even as I am not of the world.

Joh 17:15 I pray not that you²ⁱ should take them out of the world, but that you²ⁱ should keep them from the evil.

Joh 17:16 They are not of the world, even as I am not of the world.

Joh 17:17 Sanctify (make holy; set apart for God's use) them through your²ⁱ truth: your²ⁱ word is truth.

Joh 17:18 As you²ⁱ have sent me into the world, even so have I also sent them into the world.

Joh 17:19 And for their sakes I sanctify (make holy; set apart for God's use) myself, that they also might be sanctified through the truth.

Joh 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word; Joh 17:21 That they all may be one; as

you²ⁱ , Father, [are] in me, and I in you²ⁱ , that they also may be one in us: that the world may believe that you²ⁱ have sent me.

Joh 17:22 And the glory which you²ⁱ gave me I have given them; that they may be one, even as we are one: Joh 17:23 I in them, and you²ⁱ in me, that they may be made perfect in one; and that the world may know that you²ⁱ have sent me, and have loved them, as you²ⁱ have loved me.

Joh 17:24 Father, I will that they also, whom you²ⁱ have given me, be with me where I am; that they may behold my glory, which you²ⁱ have given me: for you²ⁱ loved me before the foundation of the world .

Joh 17:25 O righteous Father, the world has not known you²ⁱ : but I have known you²ⁱ , and these have known that you²ⁱ have sent me.

Joh 17:26 And I have declared unto them your²ⁱ name, and will declare [it]: that the love which you²ⁱ have loved me may be in them, and I in them.

Joh 18:1 When Yeshua [God is Salvation] had spoken these words, he went forth with his disciples over the brook Kidron [turbid], where was a garden, into the which he entered, and his disciples.

Joh 18:2 And Y'hudah [praised] also, which betrayed him, knew the place: for Yeshua [God is Salvation] oftentimes resorted there with his disciples.

Joh 18:3 Y'hudah [praised] then, having received a band [of men] and officers from the chief priests and P'rushim (Pharisee [separatist]s) [separatists], comes there with lanterns and torches and weapons.

Joh 18:4 Yeshua [God is Salvation] therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek you^{2gf} ?

Joh 18:5 They answered him, Yeshua [God is Salvation] of Natzeret [one separated]. Yeshua [God is Salvation] says unto them, I am [he]. And Y'hudah [praised] also, which betrayed him, stood with them.

Joh 18:6 As soon then as he had said unto them, I am [he], they went backward, and fell to the ground.

Joh 18:7 Then asked he them again, Whom seek you^{2gf} ? And they said, Yeshua [God is Salvation] of Natzeret [one separated].

Joh 18:8 Yeshua [God is Salvation] answered, I have told you that I am [he]: if therefore you^{2gf} seek me, let these go their way: Joh 18:9 That the saying might be fulfilled, which he spoke, Of them which you²ⁱ gave me have I lost none.

Joh 18:10 Then Shim'on [he has heard] Kefa [pebble] having a sword drew it, and struck the high priest's slave, and cut off his right ear. The slave's name was Melekh [king].

Joh 18:11 Then said Yeshua [God is Salvation] unto Kefa [pebble], Put [a bow] up your²ⁱ sword into the sheath: the cup which my Father has given me, shall I not drink it?

Joh 18:12 Then the band and the captain and officers of the Y'hudim (Judeans) [praised of Yah] took Yeshua [God is Salvation], and bound him,

Joh 18:13 And led him away to 'Anan [humble] first; for he was father in law to Kayafa [depression], which was the High Priest that same year.

Joh 18:14 Now Kayafa [depression] was he, which gave counsel to the Y'hudim (Judeans) [praised of Yah], that it was expedient that one man should die for the people.

Joh 18:15 And Shim'on [he has heard] Kefa [pebble] followed Yeshua [God is Salvation], and [so did] another disciple: that disciple was known unto the High Priest, and went in with Yeshua [God is Salvation] into the palace of the High Priest.

Joh 18:16 But Kefa [pebble] stood at the door without. Then went out that other disciple, which was known unto the High Priest, and spoke unto her that kept the door, and brought in Kefa [pebble].

Joh 18:17 Then says the girl that kept the door unto Kefa [pebble], Are not you²ⁱ also [one] of this man's disciples? He says, I am not.

Joh 18:18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Kefa [pebble] stood with them, and warmed himself.

Joh 18:19 The High Priest then asked Yeshua [God is Salvation] of his disciples, and of his doctrine.

Joh 18:20 Yeshua [God is Salvation] answered him, I spoke openly to the world; I ever taught in the synagogue, and in the temple, to which the Y'hudim (Judeans) [praised of Yah] always resort; and in secret have I said nothing.

Joh 18:21 Why ask you²ⁱ me? ask them which heard me, what I have said unto them: behold, they know what I said.

Joh 18:22 And when he had thus spoken, one of the officers which stood by struck Yeshua [God is Salvation] with the palm of his hand, saying, Answer

you²ⁱ the High Priest so?

Joh 18:23 Yeshua [God is Salvation] answered him, If I have spoken evil, bear witness of the evil: but if well, why strike you²ⁱ me?

Joh 18:24 Now 'Anan [humble] had sent him bound unto Kayafa [depression] the High Priest.

Joh 18:25 And Shim'on [he has heard] Kefa [pebble] stood and warmed himself. They said therefore unto him, Are not you²ⁱ also [one] of his disciples? He denied [it], and said, I am not.

Joh 18:26 One of the servants of the High Priest, being [his] kinsman whose ear Kefa [pebble] cut off, says, Did not I see you²ⁱ in the garden with him?

Joh 18:27 Kefa [pebble] then denied again: and immediately the cock crew.

Joh 18:28 Then led they Yeshua [God is Salvation] from Kayafa [depression] unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover.

Joh 18:29 Pilate [armed with a spear] then went out unto them, and said, What accusation bring you^{2gf} against this man?

Joh 18:30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto you²ⁱ.

Joh 18:31 Then said Pilate [armed with a spear] unto them, Take you^{2gf} him, and judge him according to your law. The Y'hudim (Judeans) [praised of Yah] therefore said unto him, It is not lawful for us to put any man to death:

Joh 18:32 That the saying of Yeshua [God is Salvation] might be fulfilled, which he spoke, signifying what death he should die.

Joh 18:33 Then Pilate [armed with a spear] entered into the judgment hall again, and called Yeshua [God is Salvation], and said unto him, Are you²ⁱ the King of the Y'hudim (Judeans) [praised of Yah]?

Joh 18:34 Yeshua [God is Salvation] answered him, Say you²ⁱ this thing of yourself, or did others tell it you²ⁱ of me?

Joh 18:35 Pilate [armed with a spear] answered, Am I a Jewish person? You^{1s} own nation and the chief priests have delivered you²ⁱ unto me: what have you²ⁱ done?

Joh 18:36 Yeshua [God is Salvation] answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that

I should not be delivered to the Y'hudim (Judeans) [praised of Yah]: but now is my kingdom not from hence.

Joh 18:37 Pilate [armed with a spear] therefore said unto him, Are you²ⁱ a king then? Yeshua [God is Salvation] answered, you²ⁱ say that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth hears my voice.

Joh 18:38 Pilate [armed with a spear] says unto him, What is truth? And when he had said this, he went out again unto the Y'hudim (Judeans) [praised of Yah], and says unto them, I find in him no fault [at all].

Joh 18:39 But you^{2gf} have a custom, that I should release unto you one at the Passover: will you^{2gf} therefore that I release unto you the King of the Y'hudim (Judeans) [praised of Yah]?

Joh 18:40 Then cried they all again, saying, Not this man, but Bar-Abba [son of a father]. Now Bar-Abba [son of a father] was a robber.

Joh 19:1 Then Pilate [armed with a spear] therefore took Yeshua [God is Salvation], and scourged [him].

Joh 19:2 And the soldiers braided a crown of thorns, and put [it] on his head, and they put on him a purple robe, Joh 19:3 And said, Hail, King of the Y'hudim (Judeans) [praised of Yah]! and they struck him with their hands.

Joh 19:4 Pilate [armed with a spear] therefore went forth again, and says unto them, Behold, I bring him forth to you, that you^{2gf} may know that I find no fault in him.

Joh 19:5 Then came Yeshua [God is Salvation] forth, wearing the crown of thorns, and the purple robe. And [Pilate [armed with a spear]] says unto them, Behold the man!

Joh 19:6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify [him], crucify [him]. Pilate [armed with a spear] says unto them, Take you^{2gf} him, and crucify [him]: for I find no fault in him.

Joh 19:7 The Y'hudim (Judeans) [praised of Yah] answered him, We have a law, and by our law he ought to die, because he made himself the Son of God-The Father.

Joh 19:8 When Pilate [armed with a spear] therefore heard that saying, he was the more afraid; Joh 19:9 And went again into the judgment hall, and

says unto Yeshua [God is Salvation], Whence are you²ⁱ ? But Yeshua [God is Salvation] gave him no answer.

Joh 19:10 Then says Pilate [armed with a spear] unto him, Speak you²ⁱ not unto me? know you²ⁱ not that I have power to crucify you²ⁱ , and have power to release you²ⁱ ?

Joh 19:11 Yeshua [God is Salvation] answered, you²ⁱ could have no power [at all] against me, except it were given you²ⁱ from above: therefore he that delivered me unto you²ⁱ has the greater sin.

Joh 19:12 And from thenceforth Pilate [armed with a spear] sought to release him: but the Y'hudim (Judeans) [praised of Yah] cried out, saying, If you²ⁱ let this man go, you²ⁱ are not Caesar [venerable]'s friend: whosoever makes himself a king speaks against Caesar [venerable] .

Joh 19:13 When Pilate [armed with a spear] therefore heard that saying, he brought Yeshua [God is Salvation] forth, and sat down in the judgment seat in a place that is called the Pavement, but in the 'Evri'ot [Hebrew] , Gabbata [Pavement].

Joh 19:14 And it was the preparation of the Passover, and about the sixth hour: and he says unto the Y'hudim (Judeans) [praised of Yah], Behold your King!

Joh 19:15 But they cried out, Away with [him], away with [him], crucify him. Pilate [armed with a spear] says unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar [venerable].

Joh 19:16 Then delivered he him therefore unto them to be crucified. And they took Yeshua [God is Salvation], and led [him] away.

Joh 19:17 And he bearing his stake (cross) went forth into a place called [the place] of a skull, which is called in the 'Evri'ot [Hebrew] Golgotha [place of the skull]: Joh 19:18 Where they crucified him, and two other with him, on either side one, and Yeshua [God is Salvation] in the midst.

Joh 19:19 And Pilate [armed with a spear] wrote a title, and put [it] on the stake (cross). And the writing was, YESHUA (GOD SAVES) OF NATZERET [ONE SEPARATED] THE KING OF THE JEWS [Praised].

Joh 19:20 This title then read many of the Y'hudim (Judeans) [praised of Yah]: for the place where Yeshua [God is Salvation] was crucified was near to the city: and it was written in 'Evri'ot [Hebrew] , [and] Greek [unstable: the miry one], [and] Latin.

Joh 19:21 Then said the chief priests of the Y'hudim (Judeans) [praised of Yah] to Pilate [armed with a spear], Write not, The King of the Y'hudim (Judeans) [praised of Yah]; but that he said, I am King of the Y'hudim (Judeans) [praised of Yah].

Joh 19:22 Pilate [armed with a spear] answered, What I have written I have written.

Joh 19:23 Then the soldiers, when they had crucified Yeshua [God is Salvation], took his garments, and made four parts, to every soldier a part; and also [his] coat: now the coat was without seam, woven from the top throughout.

Joh 19:24 They said therefore among themselves, Let us not rend (tear apart; forcefully rip apart) it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which says, They parted my clothing among them, and for my vesture they did cast lots. These things therefore the soldiers did.

Joh 19:25 Now there stood by the stake (cross) of Yeshua [God is Salvation] his mother, and his mother's sister, Miryam [waters of strength] the [wife] of K'lofah [my exchanges], and Miryam [waters of strength] Magdala [a tower].

Joh 19:26 When Yeshua [God is Salvation] therefore saw his mother, and the disciple standing by, whom he loved, he says unto his mother, Woman, behold your²ⁱ son!

Joh 19:27 Then says he to the disciple, Behold your²ⁱ mother! And from that hour that disciple took her unto his own [home].

Joh 19:28 After this, Yeshua [God is Salvation] knowing that all things were now accomplished, that the scripture might be fulfilled, says, I thirst .

Joh 19:29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put [it] upon hyssop, and put [it] to his mouth.

Joh 19:30 When Yeshua [God is Salvation] therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

Joh 19:31 The Y'hudim (Judeans) [praised of Yah] therefore, because it was the preparation, that the bodies should not remain upon the stake (cross) on the Shabbat [rest] day, (for that Shabbat [rest] day was an high day,)

besought Pilate [armed with a spear] that their legs might be broken, and [that] they might be taken away.

Joh 19:32 Then came the soldiers, and broke the legs of the first, and of the other which was crucified with him.

Joh 19:33 But when they came to Yeshua [God is Salvation], and saw that he was dead already, they broke not his legs: Joh 19:34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

Joh 19:35 And he that saw [it] bore record, and his record is true: and he knows that he says true, that you^{2gf} might believe.

Joh 19:36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

Joh 19:37 And again another scripture says, They shall look on him whom they pierced.

Joh 19:38 And after this Yosef [God will add] of Ramatayim [heights], being a disciple of Yeshua [God is Salvation], but secretly for fear of the Y'hudim (Judeans) [praised of Yah], besought Pilate [armed with a spear] that he might take away the body of Yeshua [God is Salvation]: and Pilate [armed with a spear] gave [him] leave. He came therefore, and took the body of Yeshua [God is Salvation].

Joh 19:39 And there came also Nicodemus, which at the first came to Yeshua [God is Salvation] by night, and brought a mixture of myrrh and aloes, about an hundred pound [weight].

Joh 19:40 Then took they the body of Yeshua [God is Salvation], and wound it in linen clothes with the spices, as the manner of the Y'hudim (Judeans) [praised of Yah] is to bury.

Joh 19:41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

Joh 19:42 There laid they Yeshua [God is Salvation] therefore because of the Y'hudit (Y'hudim (Judeans) [praised of Yah]) preparation [day]; for the sepulchre was near at hand.

Joh 20:1 The first [day] of the week comes Miryam [waters of strength] Magdala [a tower] early, when it was yet dark, unto the sepulchre, and sees the stone taken away from the sepulchre.

Joh 20:2 Then she runs, and comes to Shim'on [he has heard] Kefa [pebble], and to the other disciple, whom Yeshua [God is Salvation] loved, and says unto them, They have taken away the Lord - Kurios out of the sepulchre, and we know not where they have laid him.

Joh 20:3 Kefa [pebble] therefore went forth, and that other disciple, and came to the sepulchre.

Joh 20:4 So they ran both together: and the other disciple did outrun Kefa [pebble], and came first to the sepulchre.

Joh 20:5 And he stooping down, [and looking in], saw the linen clothes lying; yet went he not in.

Joh 20:6 Then comes Shim'on [he has heard] Kefa [pebble] following him, and went into the sepulchre, and sees the linen clothes lie, Joh 20:7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

Joh 20:8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

Joh 20:9 For as yet they knew not the scripture, that he must rise again from the dead.

Joh 20:10 Then the disciples went away again unto their own home.

Joh 20:11 But Miryam [waters of strength] stood without at the sepulchre weeping: and as she wept, she stooped down, [and looked] into the sepulchre, Joh 20:12 And sees two angels in white sitting, the one at the head, and the other at the feet, where the body of Yeshua [God is Salvation] had lain.

Joh 20:13 And they say unto her, Woman, why weep you²ⁱ ? She says unto them, Because they have taken away my Lord - Kurios, and I know not where they have laid him.

Joh 20:14 And when she had thus said, she turned herself back, and saw Yeshua [God is Salvation] standing, and knew not that it was Yeshua [God is Salvation].

Joh 20:15 Yeshua [God is Salvation] says unto her, Woman, why weep you²ⁱ ? whom seek you²ⁱ ? She, supposing him to be the gardener, says unto him, Sir, if you²ⁱ have borne him hence, tell me where you²ⁱ have laid him, and I will take him away.

Joh 20:16 Yeshua [God is Salvation]says unto her, Miryam [waters of strength]. She turned herself, and says unto him, Rabbani [Teacher!]; which is to say, Master.

Joh 20:17 Yeshua [God is Salvation]says unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and [to] my God-The Father, and your God-The Father.

Joh 20:18 Miryam [waters of strength] Magdala [a tower] came and told the disciples that she had seen the Lord - Kurios, and [that] he had spoken these things unto her.

Joh 20:19 Then the same day at evening, being the first [day] of the week, when the doors were shut where the disciples were assembled for fear of the Y'hudim (Judeans) [praised of Yah], came Yeshua [God is Salvation]and stood in the midst, and says unto them, Peace [be] unto you.

Joh 20:20 And when he had so said, he showed unto them [his] hands and his side. Then were the disciples glad, when they saw the Lord - Kurios.

Joh 20:21 Then said Yeshua [God is Salvation]to them again, Peace [be] unto you: as [my] Father has sent me, even so send I you.

Joh 20:22 And when he had said this, he breathed on [them], and says unto them, Receive you^{2gf} the Holy Spirit [Ruach HaKodesh]: Joh 20:23 Whose soever sins you^{2gf} remit, they are remitted unto them; [and] whose soever [sins] you^{2gf} retain, they are retained .

Joh 20:24 But T'oma [twin], one of the twelve, called Didymus [two-fold], was not with them when Yeshua [God is Salvation]came.

Joh 20:25 The other disciples therefore said unto him, We have seen the Lord - Kurios. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

Joh 20:26 And after eight days again his disciples were within, and T'oma [twin] with them: [then] came Yeshua [God is Salvation], the doors being shut, and stood in the midst, and said, Peace [be] unto you.

Joh 20:27 Then says he to T'oma [twin], Reach here your²ⁱ finger, and behold my hands; and reach here your²ⁱ hand, and thrust [it] into my side: and be not faithless, but believing.

Joh 20:28 And T'oma [twin] answered and said unto him, My Lord - Kurios and my God-The Father.

Joh 20:29 Yeshua [God is Salvation]says unto him, T'oma [twin], because you²ⁱ have seen me, you²ⁱ have believed: Blessed (Favored by God; happy; prosperous) [are] they that have not seen, and [yet] have believed.

Joh 20:30 And many other signs truly did Yeshua [God is Salvation]in the presence of his disciples, which are not written in this book: Joh 20:31 But these are written, that you^{2gf} might believe that Yeshua [God is Salvation]is the Moshiach [Messiah], the Son of God-The Father; and that believing you^{2gf} might have life through his name.

Joh 21:1 After these things Yeshua [God is Salvation]showed himself again to the disciples at the sea of Tiberias [from the river-god]; and on this wise showed he [himself].

Joh 21:2 There were together Shim'on [he has heard] Kefa [pebble], and T'oma [twin] called Didymus [two-fold], and Nathanael of Kanah [place of reeds] in Galil [circuit, district], and the [sons] of Zavdai [Yah has bestowed], and two other of his disciples.

Joh 21:3 Shim'on [he has heard] Kefa [pebble] says unto them, I go a fishing. They say unto him, We also go with you²ⁱ . They went forth, and entered into a ship immediately; and that night they caught nothing.

Joh 21:4 But when the morning was now come, Yeshua [God is Salvation]stood on the shore: but the disciples knew not that it was Yeshua [God is Salvation].

Joh 21:5 Then Yeshua [God is Salvation]says unto them, Children, have you^{2gf} any meat? They answered him, No.

Joh 21:6 And he said unto them, Cast the net on the right side of the ship, and you^{2gf} shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

Joh 21:7 Therefore that disciple whom Yeshua [God is Salvation] loved says unto Kefa [pebble], It is the Lord - Kurios. Now when Shim'on [he has heard] Kefa [pebble] heard that it was the Lord - Kurios, he wrapped around [his] fisher's coat [unto him], (for he was naked,) and did cast himself into the sea.

Joh 21:8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

Joh 21:9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

Joh 21:10 Yeshua [God is Salvation]says unto them, Bring of the fish which you^{2gf} have now caught.

Joh 21:11 Shim'on [he has heard] Kefa [pebble] went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

Joh 21:12 Yeshua [God is Salvation]says unto them, Come [and] dine. And none of the disciples dared (was bold enough) ask him, Who are you²ⁱ ? knowing that it was the Lord - Kurios.

Joh 21:13 Yeshua [God is Salvation]then comes, and takes bread, and gives them, and fish likewise.

Joh 21:14 This is now the third time that Yeshua [God is Salvation]showed himself to his disciples, after that he was risen from the dead.

Joh 21:15 So when they had dined, Yeshua [God is Salvation]says to Shim'on [he has heard] Kefa [pebble], Shim'on [he has heard], [son] of Yochanan [dove], love you²ⁱ me more than these? He says unto him, Yes, Lord - Kurios; you²ⁱ know that I love you²ⁱ . He says unto him, Feed my lambs.

Joh 21:16 He says to him again the second time, Shim'on [he has heard], [son] of Yochanan [dove], love you²ⁱ me? He says unto him, Yes, Lord - Kurios; you²ⁱ know that I love you²ⁱ . He says unto him, Feed my sheep.

Joh 21:17 He says unto him the third time, Shim'on [he has heard], [son] of Yochanan [dove], love you²ⁱ me? Kefa [pebble] was grieved because he said unto him the third time, Lovest you²ⁱ me? And he said unto him, Lord - Kurios, you²ⁱ know all things; you²ⁱ know that I love you²ⁱ . Yeshua [God is Salvation]says unto him, Feed my sheep.

Joh 21:18 Truly, truly, I say unto you²ⁱ , When you²ⁱ were young, you²ⁱ girded yourself, and walkedst to which you²ⁱ would: but when you²ⁱ shall be old, you²ⁱ shall stretch forth your²ⁱ hands, and another shall gird you²ⁱ , and carry [you²ⁱ] to which you²ⁱ would not.

Joh 21:19 This spoke he, signifying by what death he should glorify God-The Father. And when he had spoken this, he says unto him, Follow me.

Joh 21:20 Then Kefa [pebble], turning about, sees the disciple whom Yeshua [God is Salvation]loved following; which also leaned on his breast

at supper, and said, Lord - Kurios, which is he that betrays you²ⁱ ?

Joh 21:21 Kefa [pebble] seeing him says to Yeshua [God is Salvation], Lord - Kurios, and what [shall] this man [do]?

Joh 21:22 Yeshua [God is Salvation]says unto him, If I will that he wait till I come, what [is that] to you²ⁱ ? follow you²ⁱ me.

Joh 21:23 Then went this saying abroad among the brethren, that that disciple should not die: yet Yeshua [God is Salvation]said not unto him, He shall not die; but, If I will that he wait till I come, what [is that] to you²ⁱ ?

Joh 21:24 This is the disciple which testifies of these things, and wrote these things: and we know that his testimony is true.

Joh 21:25 And there are also many other things which Yeshua [God is Salvation]did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.
Amen.

Acts Act 1:1 The former treatise have I made, O Theophilus [friend of God], of all that Yeshua [God is Salvation] began both to do and teach, Act 1:2 Until the day in which he was taken up, after that he through the Holy Spirit [Ruach HaKodesh] had given commandments unto the apostles whom he had chosen: Act 1:3 To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God-The Father: Act 1:4 And, being assembled together with [them], commanded them that they should not depart from Yerushalayim [Foundation of Peace], but wait for the promise of the Father, which, [says he], you^{2gf} have heard of me.

Act 1:5 For Yochanan [Yehovah has graced] truly baptized with water; but you^{2gf} shall be baptized with the Holy Spirit [Ruach HaKodesh] not many days hence.

Act 1:6 When they therefore were come together, they asked of him, saying, Lord - Kurios, will you²ⁱ at this time restore again the kingdom to Yisra'el [He Holds Onto The Heel of God]?

Act 1:7 And he said unto them, It is not for you to know the times or the seasons, which the Father has put in his own power.

Act 1:8 But you^{2gf} shall receive power, after that the Holy Spirit [Ruach HaKodesh] is come upon you: and you^{2gf} shall be witnesses unto me both in Yerushalayim [Foundation of Peace], and in all Y'udah [praised], and in Shomron [watch mountain], and unto the uttermost part of the earth.

Act 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

Act 1:10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Act 1:11 Which also said, You^{2gf} men of Galil [circuit, district], why stand you^{2gf} gazing up into heaven? this same Yeshua [God is Salvation], which is taken up from you into heaven, shall so come in like manner as you^{2gf} have seen him go into heaven.

Act 1:12 Then returned they unto Yerushalayim [Foundation of Peace] from the mount called Olives, which is from Yerushalayim [Foundation of Peace] a Shabbat [rest] day's journey.

Act 1:13 And when they were come in, they went up into an upper room, where abode both Kefa [pebble], and Ya'akov [heal-grabber], and Yochanan

[Yehovah has graced], and Andrew [of a man], Philip [friend of horses], and T'oma [twin], Bartholomew, and Mattityahu [gift of Yah], Ya'akov [heal-grabber] [the son] of Bar-Halfai [son of "changing"], and Shim'on [he has heard] Zelotes, and Y'hudah [praised] [the brother] of Ya'akov [heal-grabber].

Act 1:14 These all continued with one accord in prayer and supplication, with the women, and Miryam [waters of strength] the mother of Yeshua [God is Salvation], and with his brethren.

Act 1:15 And in those days Kefa [pebble] stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) Act 1:16 Men [and] brethren, this scripture must needs have been fulfilled, which the Holy Spirit [Ruach HaKodesh] by the mouth of David [Beloved] spoke before concerning Y'hudah [praised], which was guide to them that took Yeshua [God is Salvation].

Act 1:17 For he was numbered with us, and had obtained part of this ministry.

Act 1:18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels (inward parts; affections) gushed out.

Act 1:19 And it was known unto all the dwellers at Yerushalayim [Foundation of Peace]; insomuch as that field is called in their proper (one's own; peculiar; particular) tongue, Aceldama, that is to say, The field of blood.

Act 1:20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell in it: and his Guardianship (office of overseeing) let another take.

Act 1:21 For what reason of these men which have companied with us all the time that the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] went in and out among us, Act 1:22 Beginning from the baptism of Yochanan [Yehovah has graced], unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

Act 1:23 And they appointed two, Yosef [God will add] called Bar-Sabba [Son of consolation or son of Exhortation (encouragement; counsel)], who was surnamed Justus [just], and Mattityahu [gift of God].

Act 1:24 And they prayed, and said, you²ⁱ , Lord - Kurios, which know the hearts of all [men], show whether of these two you²ⁱ have chosen,

Act 1:25 That he may take part of this ministry and apostleship, from which Y'hudah [praised] by transgression fell, that he might go to his own place.

Act 1:26 And they gave forth their lots; and the lot fell upon Mattityahu [gift of God]; and he was numbered with the eleven apostles.

Act 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.

Act 2:2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

Act 2:3 And there appeared unto them cloven (separated; split; divided up) tongues (foreign languages) like as of fire, and it sat upon each of them.

Act 2:4 And they were all filled with the Holy Spirit [Ruach HaKodesh], and began to speak with other tongues (foreign languages), as the Spirit [Ruach] gave them utterance.

Act 2:5 And there were dwelling at Yerushalayim [Foundation of Peace] Y'hudim (Judeans) [praised of Yah], devout men, out of every nation under heaven.

Act 2:6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

Act 2:7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans [wheel] ?

Act 2:8 And how hear we every man in our own tongue, wherein we were born?

Act 2:9 Parthians [a pledge], and Medes [middle land], and 'Elma'im [their heaps], and the dwellers in Aram [Elevated Between the Two Rivers] and in Y'hudah [praised], and Cappadocia [province of good horses], in Pontus [the sea], and Asia [orient], Act 2:10 Phrygia [dry, barren], and Pamphylia [of every tribe], in Mitzrayim (Egypt) [the black land, The Narrow Place], and in the parts of Libya [afflicted or weeping] about Cyrene [supremacy of the bridle], and strangers of Rome [strength], Y'hudim (Judeans) [praised of Yah] and proselytes, Act 2:11 Cretes [carnal (of the flesh, sensual); fleshly] and Arabians [desert or barren], we do hear them speak in our tongues (foreign languages) the wonderful works of God-The Father.

Act 2:12 And they were all amazed, and were in doubt, saying one to another, What means this?

Act 2:13 Others mocking said, These men are full of New Wine.

Act 2:14 But Kefa [pebble], standing up with the eleven, lifted up his voice, and said unto them, You^{2gf} men of Y'udah [praised], and all [you^{2gf}] that dwell at Yerushalayim [Foundation of Peace], be this known unto you, and hearken to my words: Act 2:15 For these are not drunken, as you^{2gf} suppose, seeing it is [but] the third hour of the day.

Act 2:16 But this is that which was spoken by the prophet Yo'el [Yehovah is God]; Act 2:17 And it shall come to pass in the last days, says God-The Father, I will pour out of my Spirit [Ruach] upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: Act 2:18 And on my servants and on my handmaidens I will pour out in those days of my Spirit [Ruach]; and they shall prophesy: Act 2:19 And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: Act 2:20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord - Kurios come: Act 2:21 And it shall come to pass, [that] whosoever shall call on the name of the Lord - Kurios shall be saved.

Act 2:22 You^{2gf} men of Yisra'el [He Holds Onto The Heel of God], hear these words; Yeshua [God is Salvation] of Natzeret [one separated], a man approved of God-The Father among you by miracles and wonders and signs, which God-The Father did by him in the midst of you, as you^{2gf} yourselves also know: Act 2:23 Him, being delivered by the determinate counsel and foreknowledge of God-The Father, you^{2gf} have taken, and by wicked hands have crucified and slain: Act 2:24 Whom God-The Father has raised up, having loosed the pains of death: because it was not possible that he should be held of it.

Act 2:25 For David [Beloved] speaks concerning him, I foresaw (saw or knew beforehand) the Lord - Kurios always before my face, for he is on my right hand, that I should not be moved : Act 2:26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Act 2:27 Because you²ⁱ will not leave my soul in hell, neither will you²ⁱ suffer (allow, to let, permit) your²ⁱ Holy One to see corruption.

Act 2:28 you²ⁱ have made known to me the ways of life; you²ⁱ shall make me full of joy with your²ⁱ Countenance (Face, appearance; show favor).

Act 2:29 Men [and] brethren, let me freely speak unto you of the patriarch David [Beloved], that he is both dead and buried, and his sepulchre is with us unto this day.

Act 2:30 Therefore being a prophet, and knowing that God-The Father had sworn with an oath to him, that of the fruit of his waist, according to the flesh, he would raise up Moshiach [Messiah] to sit on his throne; Act 2:31 He seeing this before spoke of the resurrection of Moshiach [Messiah], that his soul was not left in hell, neither his flesh did see corruption.

Act 2:32 This Yeshua [God is Salvation] has God-The Father raised up, whereof we all are witnesses.

Act 2:33 Therefore being by the right hand of God-The Father exalted, and having received of the Father the promise of the Holy Spirit [Ruach HaKodesh], he has shed forth this, which you^{2gf} now see and hear.

Act 2:34 For David [Beloved] is not ascended into the heavens: but he says himself, The LORD-Yehōvah (Messiah Pre-Incarnate) said unto my Lord - Kurios, Sit you²ⁱ on my right hand,

Act 2:35 Until I make your²ⁱ foes your²ⁱ footstool.

Act 2:36 Therefore let all the house of Yisra'el [He Holds Onto The Heel of God] know assuredly, that God-The Father has made that same Yeshua [God is Salvation], whom you^{2gf} have crucified, both Lord - Kurios and Moshiach [Messiah].

Act 2:37 Now when they heard [this], they were pricked in their heart, and said unto Kefa [pebble] and to the rest of the apostles, Men [and] brethren, what shall we do?

Act 2:38 Then Kefa [pebble] said unto them, Repent, and be baptized every one of you in the name of Yeshua [God is Salvation] Moshiach [Messiah] for the forgiveness (pardon) of sins, and you^{2gf} shall receive the gift of the Holy Spirit [Ruach HaKodesh].

Act 2:39 For the promise is unto you, and to your children, and to all that are afar off, [even] as many as the Lord - Kurios our God-The Father shall call.

Act 2:40 And with many other words did he testify and exhort, saying, Save yourselves from this perverse (not easily taught or guided) generation.

Act 2:41 Then they that gladly received his word were baptized: and the same day there were added [unto them] about three thousand souls.

Act 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Act 2:43 And fear came upon every soul: and many wonders and signs were done by the apostles.

Act 2:44 And all that believed were together, and had all things common;

Act 2:45 And sold their possessions and goods, and parted them to all [men], as every man had need.

Act 2:46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Act 2:47 Praising God-The Father, and having favour with all the people. And the Lord - Kurios added to the church daily such as should be saved.

Act 3:1 Now Kefa [pebble] and Yochanan [Yehovah has graced] went up together into the temple at the hour of prayer, [being] the ninth [hour].

Act 3:2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Act 3:3 Who seeing Kefa [pebble] and Yochanan [Yehovah has graced] about to go into the temple asked an alms.

Act 3:4 And Kefa [pebble], fastening his eyes upon him with Yochanan [Yehovah has graced], said, Look on us.

Act 3:5 And he gave heed unto them, expecting to receive something of them.

Act 3:6 Then Kefa [pebble] said, Silver and gold have I none; but such as I have give I you²ⁱ : In the name of Yeshua [God is Salvation] Moshiach [Messiah] of Natzeret [one separated] rise up and walk.

Act 3:7 And he took him by the right hand, and lifted [him] up: and immediately his feet and ankle bones received strength.

Act 3:8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God-The Father.

Act 3:9 And all the people saw him walking and praising God-The Father:

Act 3:10 And they knew that it was he which sat for alms at the Beautiful

gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

Act 3:11 And as the lame man which was healed held Kefa [pebble] and Yochanan [Yehovah has graced], all the people ran together unto them in the porch that is called Shlomo [peace]'s (Solomon) [peace], greatly wondering.

Act 3:12 And when Kefa [pebble] saw [it], he answered unto the people, You^{2gf} men of Yisra'el [He Holds Onto The Heel of God], why marvel you^{2gf} at this? or why look you^{2gf} so earnestly on us, as though by our own power or holiness we had made this man to walk?

Act 3:13 The God-The Father of Avraham [Exalted Father], and of Yitz'khak [Laughter], and of Ya'akov [He who grabs onto the heel of] [Heel of God], the God-The Father of our fathers, has glorified his Son Yeshua [God is Salvation]; whom you^{2gf} delivered up, and denied him in the presence of Pilate [armed with a spear], when he was determined to let [him] go.

Act 3:14 But you^{2gf} denied the Holy One and the Just, and desired a murderer to be granted unto you; Act 3:15 And killed the Prince of Life, whom God-The Father has raised from the dead; whereof we are witnesses.

Act 3:16 And his name through faith in his name has made this man strong, whom you^{2gf} see and know: yes, the faith which is by him has given him this perfect soundness in the presence of you all.

Act 3:17 And now, brethren, I know that through ignorance you^{2gf} did [it], as [did] also your rulers.

Act 3:18 But those things, which God-The Father before had showed by the mouth of all his prophets, that Moshiach [Messiah] should suffer (allow, to let, permit), he has so fulfilled.

Act 3:19 Repent you^{2gf} therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord - Kurios; Act 3:20 And he shall send Yeshua [God is Salvation] Moshiach [Messiah], which before was preached unto you: Act 3:21 Whom the heaven must receive until the times of restitution of all things, which God-The Father has spoken by the mouth of all his holy prophets since the world began.

Act 3:22 For Moshe [He Who Draws Out Of The Waters] truly said unto the fathers, A prophet shall the Lord - Kurios your God-The Father raise up unto you of your brethren, like unto me; him shall you^{2gf} hear in all things whatsoever he shall say unto you.

Act 3:23 And it shall come to pass, [that] every soul, which will not hear that prophet, shall be destroyed from among the people.

Act 3:24 Yes, and all the prophets from Sh'mu'el [His name is El] and those that follow after, as many as have spoken, have likewise foretold of these days.

Act 3:25 You^{2gf} are the children of the prophets, and of the covenant which God-The Father made with our fathers, saying unto Avraham [Exalted Father], And in your²ⁱ seed shall all the kindreds of the earth be Blessed (Favored by God; happy; prosperous).

Act 3:26 Unto you first God-The Father, having raised up his Son Yeshua [God is Salvation], sent him to bless you, in turning away every one of you from his iniquities.

Act 4:1 And as they spoke unto the people, the priests, and the captain of the temple, and the Tz'dukim (Sadducees) [followers of the right], came upon them, Act 4:2 Being grieved that they taught the people, and preached through Yeshua [God is Salvation] the resurrection from the dead.

Act 4:3 And they laid hands on them, and put [them] in hold unto the next day: for it was now eventide.

Act 4:4 However many of them which heard the word believed; and the number of the men was about five thousand.

Act 4:5 And it came to pass on the morrow, that their rulers, and elders, and Torah-teachers (Scribes), Act 4:6 And 'Anan [humble] the High Priest, and Kayafa [depression], and Yochanan [Yehovah has graced], and Alexander [one who assists men], and as many as were of the family of the High Priest, were gathered together at Yerushalayim [Foundation of Peace].

Act 4:7 And when they had set them in the midst, they asked, By what power, or by what name, have you^{2gf} done this?

Act 4:8 Then Kefa [pebble], filled with the Holy Spirit [Ruach HaKodesh], said unto them, You^{2gf} rulers of the people, and elders of Yisra'el [He Holds Onto The Heel of God], Act 4:9 If we this day be examined of the good deed done to the impotent (weak; without strength or power) man, by what

means he is made whole; Act 4:10 Be it known unto you all, and to all the people of Yisra'el [He Holds Onto The Heel of God], that by the name of Yeshua [God is Salvation] Moshiach [Messiah] of Natzeret [one separated], whom you^{2gf} crucified, whom God-The Father raised from the dead, [even] by him does this man stand here before you whole.

Act 4:11 This is the stone which was set at nothing (despised) of you builders, which is become the head of the corner.

Act 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Act 4:13 Now when they saw the boldness of Kefa [pebble] and Yochanan [Yehovah has graced], and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Yeshua [God is Salvation].

Act 4:14 And beholding the man which was healed standing with them, they could say nothing against it.

Act 4:15 But when they had commanded them to go aside out of the council, they conferred among themselves, Act 4:16 Saying, What shall we do to these men? for that indeed a notable miracle has been done by them [is] manifest to all them that dwell in Yerushalayim [Foundation of Peace]; and we cannot deny [it].

Act 4:17 But that it spread no further among the people, let us straitly threaten them, that they speak from this time forth (from now on) to no man in this name.

Act 4:18 And they called them, and commanded them not to speak at all nor teach in the name of Yeshua [God is Salvation].

Act 4:19 But Kefa [pebble] and Yochanan [Yehovah has graced] answered and said unto them, Whether it be right in the sight of God-The Father to hearken unto you more than unto God-The Father, judge you^{2gf} .

Act 4:20 For we cannot but speak the things which we have seen and heard.

Act 4:21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all [men] glorified God-The Father for that which was done.

Act 4:22 For the man was above forty years old, on whom this miracle of healing was showed.

Act 4:23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

Act 4:24 And when they heard that, they lifted up their voice to God-The Father with one accord, and said, Lord - Kurios, you²ⁱ [are] God-The Father, which have made heaven, and earth, and the sea, and all that in them is: Act 4:25 Who by the mouth of your²ⁱ slave David [Beloved] have said, Why did the heathen rage, and the people imagine vain things?

Act 4:26 The kings of the earth stood up, and the rulers were gathered together against the Lord - Kurios, and against his Moshiach [Messiah].

Act 4:27 For of a truth against your²ⁱ holy child Yeshua [God is Salvation], whom you²ⁱ have anointed, both Herod [heroic], and Pontius Pilate [armed with a spear], with the Goyim [Gentiles], and the people of Yisra'el [He Holds Onto The Heel of God], were gathered together, Act 4:28 For to do whatsoever your²ⁱ hand and your²ⁱ counsel determined before to be done.

Act 4:29 And now, Lord - Kurios, behold their threatenings: and grant unto your²ⁱ servants, that with all boldness they may speak your²ⁱ word,

Act 4:30 By stretching forth your²ⁱ hand to heal; and that signs and wonders may be done by the name of your²ⁱ holy child Yeshua [God is Salvation].

Act 4:31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit [Ruach HaKodesh], and they spoke the word of God-The Father with boldness.

Act 4:32 And the multitude of them that believed were of one heart and of one soul: neither said any [of them] that ought of the things which he possessed was his own; but they had all things common.

Act 4:33 And with great power gave the apostles witness of the resurrection of the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation]: and great grace was upon them all.

Act 4:34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, Act 4:35 And laid [them] down at the apostles' feet: and distribution was made unto every man according as he had need.

Act 4:36 And Yosi [may God multiply], who by the apostles was surnamed Bar-Nabba [son of rest], (which is, being interpreted, The son of consolation,) a Levi (Levite) [Joined to], [and] of the country of Cyprus

[love: a blossom], Act 4:37 Having land, sold [it], and brought the money, and laid [it] at the apostles' feet.

Act 5:1 But a certain man named Ananias, with Sapphira his wife, sold a possession, Act 5:2 And kept back [part] of the price, his wife also being privy (knowing a secret) [to it], and brought a certain part, and laid [it] at the apostles' feet.

Act 5:3 But Kefa [pebble] said, Ananias, why has Satan [the adversary] filled your²ⁱ heart to lie to the Holy Spirit [Ruach HaKodesh], and to keep back [part] of the price of the land?

Act 5:4 Whiles it remained, was it not your²ⁱ own? and after it was sold, was it not in your²ⁱ own power? why have you²ⁱ conceived this thing in your²ⁱ heart? you²ⁱ have not lied unto men, but unto God-The Father.

Act 5:5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

Act 5:6 And the young men arose, wound him up, and carried [him] out, and buried [him].

Act 5:7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

Act 5:8 And Kefa [pebble] answered unto her, Tell me whether you^{2gf} sold the land for so much? And she said, Yes, for so much.

Act 5:9 Then Kefa [pebble] said unto her, How is it that you^{2gf} have agreed together to tempt the Spirit [Ruach] of the Lord - Kurios? behold, the feet of them which have buried your²ⁱ husband [are] at the door, and shall carry you²ⁱ out.

Act 5:10 Then fell she down immediately at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying [her] forth, buried [her] by her husband.

Act 5:11 And great fear came upon all the church, and upon as many as heard these things.

Act 5:12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Shlomo [peace]'s (Solomon) [peace] porch.

Act 5:13 And of the rest dared (was bold enough) no man join himself to them: but the people magnified them.

Act 5:14 And believers were the more added to the Lord - Kurios, multitudes both of men and women.) Act 5:15 Insomuch that they brought forth the sick into the streets, and laid [them] on beds and couches, that at the least the shadow of Kefa [pebble] passing by might overshadow some of them.

Act 5:16 There came also a multitude [out] of the cities round about unto Yerushalayim [Foundation of Peace], bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

Act 5:17 Then the High Priest rose up, and all they that were with him, (which is the sect of the Tz'dukim (Sadducees) [followers of the right],) and were filled with indignation, Act 5:18 And laid their hands on the apostles, and put them in the common prison.

Act 5:19 But the angel of the Lord - Kurios by night opened the prison doors, and brought them forth, and said, Act 5:20 Go, stand and speak in the temple to the people all the words of this life.

Act 5:21 And when they heard [that], they entered into the temple early in the morning, and taught. But the High Priest came, and they that were with him, and called the council together, and all the senate of the people of Yisra'el [He Holds Onto The Heel of God], and sent to the prison to have them brought.

Act 5:22 But when the officers came, and found them not in the prison, they returned, and told, Act 5:23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

Act 5:24 Now when the High Priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

Act 5:25 Then came one and told them, saying, Behold, the men whom you^{2gf} put in prison are standing in the temple, and teaching the people.

Act 5:26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

Act 5:27 And when they had brought them, they set [them] before the council: and the High Priest asked them, Act 5:28 Saying, Did not we straitly command you that you^{2gf} should not teach in this name? and,

behold, you^{2gf} have filled Yerushalayim [Foundation of Peace] with your doctrine, and intend to bring this man's blood upon us.

Act 5:29 Then Kefa [pebble] and the [other] apostles answered and said, We ought to obey God-The Father rather than men.

Act 5:30 The God-The Father of our fathers raised up Yeshua [God is Salvation], whom you^{2gf} killed and hanged on a tree.

Act 5:31 Him has God-The Father exalted with his right hand [to be] a Prince and a Saviour, for to give repentance to Yisra'el [He Holds Onto The Heel of God], and forgiveness of sins.

Act 5:32 And we are his witnesses of these things; and [so is] also the Holy Spirit [Ruach HaKodesh], whom God-The Father has given to them that obey him.

Act 5:33 When they heard [that], they were cut [to the heart], and took counsel to slay them.

Act 5:34 Then stood there up one in the council, a Pharisee [separatist], named Gamali'el [Reward of God], a Doctor (teacher; instructor; learned person) of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; Act 5:35 And said unto them, You^{2gf} men of Yisra'el [He Holds Onto The Heel of God], take heed to yourselves what you^{2gf} intend to do as touching these men.

Act 5:36 For before these days rose up Todah [God-given], boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nothing.

Act 5:37 After this man rose up Y'hudah [praised] of Galil [circuit, district] in the days of the taxing, and drew away much people after him: he also perished; and all, [even] as many as obeyed him, were dispersed.

Act 5:38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nothing:

Act 5:39 But if it be of God-The Father, you^{2gf} cannot overthrow it; lest perhaps (maybe) you^{2gf} be found even to fight against God-The Father.

Act 5:40 And to him they agreed: and when they had called the apostles, and beaten [them], they commanded that they should not speak in the name of Yeshua [God is Salvation], and let them go.

Act 5:41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer (allow, to let, permit) shame for his name.

Act 5:42 And daily in the temple, and in every house, they ceased not to teach and preach Yeshua [God is Salvation] Moshiach [Messiah].

Act 6:1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians [Greek [unstable: the miry one]-speaking Jewish people] against the 'Evri'ot [Hebrew] , because their widows were neglected in the daily ministration (service; ministry).

Act 6:2 Then the twelve called the multitude of the disciples [unto them], and said, It is not reason that we should leave the word of God-The Father, and serve tables.

Act 6:3 For what reason, brethren, look you^{2gf} out among you seven men of honest report, full of the Holy Spirit [Ruach HaKodesh] and wisdom, whom we may appoint over this business .

Act 6:4 But we will give ourselves continually to prayer, and to the ministry of the word.

Act 6:5 And the saying pleased the whole multitude: and they chose Stephen [crowned], a man full of faith and of the Holy Spirit [Ruach HaKodesh], and Philip [friend of horses], and Prochorus [leader of the chorus], and Nicanor [conqueror], and Timon [honorable], and Parmenas [abiding], and Nicolas [victor of the people] a convert of Antioch [speedy as a chariot]: Act 6:6 Whom they set before the apostles: and when they had prayed, they laid [their] hands on them.

Act 6:7 And the word of God-The Father increased; and the number of the disciples multiplied in Yerushalayim [Foundation of Peace] greatly; and a great company of the priests were obedient to the faith.

Act 6:8 And Stephen [crowned], full of faith and power, did great wonders and miracles among the people.

Act 6:9 Then there arose certain of the synagogue, which is called [the synagogue] of the Libertines [freed slaves], and Cyrenians [supremacy of the bridle], and Alexandrians [one who assists men], and of them of Cilicia [the land which rolls] and of Asia [orient], disputing with Stephen [crowned].

Act 6:10 And they were not able to resist the wisdom and the Spirit [Ruach] by which he spoke.

Act 6:11 Then they suborned men, which said, We have heard him speak blasphemous words against Moshe [He Who Draws Out Of The Waters], and [against] God-The Father.

Act 6:12 And they stirred up the people, and the elders, and the Torah-teachers (Scribes), and came upon [him], and caught him, and brought [him] to the council, Act 6:13 And set up false witnesses, which said, This man ceases not to speak blasphemous words against this holy place, and the law: Act 6:14 For we have heard him say, that this Yeshua [God is Salvation]of Natzeret [one separated] shall destroy this place, and shall change the customs which Moshe [He Who Draws Out Of The Waters] delivered us.

Act 6:15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

Act 7:1 Then said the High Priest, Are these things so?

Act 7:2 And he said, Men, brethren, and fathers, hearken; The God-The Father of glory appeared unto our father Avraham [Exalted Father], when he was in Aram [Elevated Between the Two Rivers]before he dwelt in Haran [a mountaineer], Act 7:3 And said unto him, Get you²ⁱ out of your²ⁱ country, and from your²ⁱ family, and come into the land which I shall show you²ⁱ .

Act 7:4 Then came he out of the land of the Kasdim [as clod breakers], and dwelt in Haran [a mountaineer]: and from there, when his father was dead, he removed him into this land, wherein you^{2gf} now dwell.

Act 7:5 And he gave him none inheritance in it, no, not [so much as] to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when [as yet] he had no child.

Act 7:6 And God-The Father spoke on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat [them] evil four hundred years.

Act 7:7 And the nation to whom they shall be in bondage will I judge, said God-The Father: and after that shall they come forth, and serve me in this place.

Act 7:8 And he gave him the covenant of circumcision: and so [Avraham [Exalted Father]] begat (to be father of; be ancestor of) Yitz'khak [Laughter], and circumcised him the eighth day; and Yitz'khak [Laughter] [begat (to be father of; be ancestor of)] Ya'akov [He who grabs onto the heel of] [Heel of God]; and Ya'akov [He who grabs onto the heel of] [Heel of God] [begat (to be father of; be ancestor of)] the twelve patriarchs.

Act 7:9 And the patriarchs, moved with envy, sold Yosef [God will add] into Mitzrayim (Egypt) [the black land, The Narrow Place]: but God-The Father was with him, Act 7:10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Par'oh [Pharaoh - Great House] king of Mitzrayim (Egypt) [the black land, The Narrow Place]; and he made him governor over Mitzrayim (Egypt) [the black land, The Narrow Place] and all his house.

Act 7:11 Now there came a famine over all the land of Mitzrayim (Egypt) [the black land, The Narrow Place] and Kena'an [lowland], and great affliction: and our fathers found no sustenance.

Act 7:12 But when Ya'akov [He who grabs onto the heel of] [Heel of God] heard that there was corn in Mitzrayim (Egypt) [the black land, The Narrow Place], he sent out our fathers first.

Act 7:13 And at the second [time] Yosef [God will add] was made known to his brethren; and Yosef [God will add]'s family was made known unto Par'oh [Pharaoh - Great House].

Act 7:14 Then sent Yosef [God will add], and called his father Ya'akov [He who grabs onto the heel of] [Heel of God] to [him], and all his family, threescore and fifteen souls.

Act 7:15 So Ya'akov [He who grabs onto the heel of] [Heel of God] went down into Mitzrayim (Egypt) [the black land, The Narrow Place], and died, he, and our fathers, Act 7:16 And were carried over into Sh'khem [diligence], and laid in the sepulchre that Avraham [Exalted Father] bought for a sum of money of the sons of Emmor [the father] of Sh'khem [diligence].

Act 7:17 But when the time of the promise drew near, which God-The Father had sworn to Avraham [Exalted Father], the people grew and multiplied in Mitzrayim (Egypt) [the black land, The Narrow Place], Act 7:18 Till another king arose, which knew not Yosef [God will add].

Act 7:19 The same dealt subtilly with our family, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

Act 7:20 In which time Moshe [He Who Draws Out Of The Waters] was born, and was exceeding fair, and nourished up in his father's house three months: Act 7:21 And when he was cast out, Par'oh's [Pharaoh - Great House] daughter took him up, and nourished him for her own son.

Act 7:22 And Moshe [He Who Draws Out Of The Waters] was learned in all the wisdom of the *Mitzri* , and was mighty in words and in deeds.

Act 7:23 And when he was full forty years old, it came into his heart to visit his brethren the people of Yisra'el [He Holds Onto The Heel of God].

Act 7:24 And seeing one [of them] suffer (allow, to let, permit) wrong, he defended [him], and avenged him that was oppressed, and struck the *Mitzri* [Egyptian]:

Act 7:25 For he supposed his brethren would have understood how that God-The Father by his hand would deliver them: but they understood not.

Act 7:26 And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, you^{2gf} are brethren; why do you^{2gf} wrong one to another?

Act 7:27 But he that did his neighbour wrong thrust him away, saying, Who made you²ⁱ a ruler and a judge over us?

Act 7:28 Will you²ⁱ kill me, as you²ⁱ did the *Mitzri* [Egyptian] yesterday?

Act 7:29 Then fled Moshe [He Who Draws Out Of The Waters] at this saying, and was a stranger in the land of Midyan [Strife], where he begat (to be father of; be ancestor of) two sons.

Act 7:30 And when forty years were expired, there appeared to him in the wilderness of mount Sinai [thorny] an angel of the Lord - Kurios in a flame of fire in a bush.

Act 7:31 When Moshe [He Who Draws Out Of The Waters] saw [it], he wondered at the sight: and as he drew near to behold [it], the voice of the Lord - Kurios came unto him, Act 7:32 [Saying], I [am] the God-The Father of your²ⁱ fathers, the God-The Father of Avraham [Exalted Father], and the God-The Father of Yitz'khak [Laughter], and the God-The Father of Ya'akov [He who grabs onto the heel of] [Heel of God]. Then Moshe [He

Who Draws Out Of The Waters] trembled, and dared (was bold enough) not behold.

Act 7:33 Then said the Lord - Kurios to him, Put [a bow] off your²ⁱ shoes from your²ⁱ feet: for the place where you²ⁱ stand is holy ground.

Act 7:34 I have seen, I have seen the affliction of my people which is in Mitzrayim (Egypt) [the black land, The Narrow Place], and I have heard their groaning, and am come down to deliver them. And now come, I will send you²ⁱ into Mitzrayim (Egypt) [the black land, The Narrow Place].

Act 7:35 This Moshe [He Who Draws Out Of The Waters] whom they refused, saying, Who made you²ⁱ a ruler and a judge? the same did God-The Father send [to be] a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

Act 7:36 He brought them out, after that he had showed wonders and signs in the land of Mitzrayim (Egypt) [the black land, The Narrow Place], and in the Red sea, and in the wilderness forty years.

Act 7:37 This is that Moshe [He Who Draws Out Of The Waters], which said unto the people of Yisra'el [He Holds Onto The Heel of God], A prophet shall the Lord - Kurios your God-The Father raise up unto you of your brethren, like unto me; him shall you^{2gf} hear .

Act 7:38 This is he, that was in the church in the wilderness with the angel which spoke to him in the mount Sinai [thorny], and [with] our fathers: who received the lively oracles to give unto us: Act 7:39 To whom our fathers would not obey, but thrust [him] from them, and in their hearts turned back again into Mitzrayim (Egypt) [the black land, The Narrow Place], Act 7:40 Saying unto Aharon [Bright, Very High], Make us gods to go before us: for [as for] this Moshe [He Who Draws Out Of The Waters], which brought us out of the land of Mitzrayim (Egypt) [the black land, The Narrow Place], we know not what is become of him.

Act 7:41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

Act 7:42 Then God-The Father turned, and gave them up to worship the army of heaven; as it is written in the book of the prophets, O you^{2gf} house of Yisra'el [He Holds Onto The Heel of God], have you^{2gf} offered to me slain beasts and sacrifices [by the space of] forty years in the wilderness?

Act 7:43 Yes, you^{2gf} took up the tabernacle of king, and the star of your god Reifan [the shrunken (as lifeless)], figures which you^{2gf} made to worship them: and I will carry you away beyond Bavel (Babylon) [confusion].

Act 7:44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moshe [He Who Draws Out Of The Waters], that he should make it according to the fashion that he had seen.

Act 7:45 Which also our fathers that came after brought in with Yeshua [God is Salvation] into the possession of the Goyim [Gentiles], whom God-The Father drove out before the face of our fathers, unto the days of David [Beloved]; Act 7:46 Who found favour before God-The Father, and desired to find a tabernacle for the God-The Father of Ya'akov [He who grabs onto the heel of] [Heel of God].

Act 7:47 But Shlomo [peace] (Solomon) built him an house.

Act 7:48 However the Most High dwells not in temples made with hands; as says the prophet, Act 7:49 Heaven [is] my throne, and earth [is] my footstool: what house will you^{2gf} build me? says the Lord - Kurios: or what [is] the place of my rest?

Act 7:50 Has not my hand made all these things?

Act 7:51 You^{2gf} stiffnecked and uncircumcised in heart and ears, you^{2gf} do always resist the Holy Spirit [Ruach HaKodesh]: as your fathers [did], so [do] you^{2gf} .

Act 7:52 Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom you^{2gf} have been now the betrayers and murderers: Act 7:53 Who have received the law by the disposition of angels, and have not kept [it].

Act 7:54 When they heard these things, they were cut to the heart, and they gnashed on him with [their] teeth.

Act 7:55 But he, being full of the Holy Spirit [Ruach HaKodesh], looked up stedfastly into heaven, and saw the glory of God-The Father, and Yeshua [God is Salvation] standing on the right hand of God-The Father, Act 7:56 And said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God-The Father.

Act 7:57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, Act 7:58 And cast [him] out of the city, and

stoned [him]: and the witnesses laid down their clothes at a young man's feet, whose name was Sha'ul [desired].

Act 7:59 And they stoned Stephen [crowned], calling upon [God-The Father], and saying, Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation], receive my Spirit [Ruach].

Act 7:60 And he kneeled down, and cried with a loud voice, Lord - Kurios, lay not this sin to their charge. And when he had said this, he fell asleep.

Act 8:1 And Sha'ul [desired] was consenting unto his death. And at that time there was a great persecution against the church which was at Yerushalayim [Foundation of Peace]; and they were all scattered abroad throughout the regions of Y'hudah [praised] and Shomron [watch mountain], except the apostles.

Act 8:2 And devout men carried Stephen [crowned] [to his burial], and made great lamentation over him.

Act 8:3 As for Sha'ul [desired], he made havock of the church, entering into every house, and haling men and women committed [them] to prison.

Act 8:4 Therefore they that were scattered abroad went every where preaching the word.

Act 8:5 Then Philip [friend of horses] went down to the city of Shomron [watch mountain], and preached Moshiach [Messiah] unto them.

Act 8:6 And the people with one accord gave heed unto those things which Philip [friend of horses] spoke, hearing and seeing the miracles which he did.

Act 8:7 For unclean spirits, crying with loud voice, came out of many that were possessed [with them]: and many taken with palsies, and that were lame, were healed.

Act 8:8 And there was great joy in that city.

Act 8:9 But there was a certain man, called Shim'on [he has heard], which formerly in the same city used sorcery, and bewitched the people of Shomron [watch mountain], giving out that himself was some great one:

Act 8:10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God-The Father.

Act 8:11 And to him they had regard, because that of long time he had bewitched them with sorceries.

Act 8:12 But when they believed Philip [friend of horses] preaching the things concerning the kingdom of God-The Father, and the name of Yeshua [God is Salvation] Moshiah [Messiah], they were baptized, both men and women.

Act 8:13 Then Shim'on [he has heard] himself believed also: and when he was baptized, he continued with Philip [friend of horses], and wondered, beholding the miracles and signs which were done.

Act 8:14 Now when the apostles which were at Yerushalayim [Foundation of Peace] heard that Shomron [watch mountain] had received the word of God-The Father, they sent unto them Kefa [pebble] and Yochanan [Yehovah has graced] : Act 8:15 Who, when they were come down, prayed for them, that they might receive the Holy Spirit [Ruach HaKodesh]: Act 8:16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation].) Act 8:17 Then laid they [their] hands on them, and they received the Holy Spirit [Ruach HaKodesh].

Act 8:18 And when Shim'on [he has heard] saw that through laying on of the apostles' hands the Holy Spirit [Ruach HaKodesh] was given, he offered them money, Act 8:19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit [Ruach HaKodesh].

Act 8:20 But Kefa [pebble] said unto him, Your^{2s} money perish with you²ⁱ , because you²ⁱ have thought that the gift of God-The Father may be purchased with money.

Act 8:21 you²ⁱ have neither part nor lot in this matter: for your²ⁱ heart is not right in the sight of God-The Father.

Act 8:22 Repent therefore of this your²ⁱ wickedness, and pray God-The Father, if perhaps the thought of your²ⁱ heart may be forgiven you²ⁱ .

Act 8:23 For I perceive that you²ⁱ are in the gall (something bitter or poisonous) of bitterness, and [in] the bond of iniquity.

Act 8:24 Then answered Shim'on [he has heard], and said, Pray you^{2gf} to the Lord - Kurios for me, that none of these things which you^{2gf} have spoken come upon me.

Act 8:25 And they, when they had testified and preached the word of the Lord - Kurios, returned to Yerushalayim [Foundation of Peace], and

preached the Gospel (joyful message) in many villages of the Shomronim [of Samaria (the watch-mountain)].

Act 8:26 And the angel of the Lord - Kurios spoke unto Philip [friend of horses], saying, Arise, and go toward the south unto the way that goes down from Yerushalayim [Foundation of Peace] unto 'Azah [The Strong], which is desert.

Act 8:27 And he arose and went: and, behold, a man of Ethiopia [Kush], an eunuch of great authority under Kandace [prince of servants] queen of the Cushite [Ethiopians], who had the charge of all her treasure, and had come to Yerushalayim [Foundation of Peace] for to worship, Act 8:28 Was returning, and sitting in his chariot read Yesha'yahu [Yah is salvation] the prophet.

Act 8:29 Then the Spirit [Ruach] said unto Philip [friend of horses], Go near, and join yourself to this chariot.

Act 8:30 And Philip [friend of horses] ran there to [him], and heard him read the prophet Yesha'yahu [Yah is salvation], and said, Understand you²ⁱ what you²ⁱ read?

Act 8:31 And he said, How can I, except some man should guide me? And he desired Philip [friend of horses] that he would come up and sit with him.

Act 8:32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: Act 8:33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

Act 8:34 And the eunuch answered Philip [friend of horses], and said, I pray you²ⁱ, of whom speaks the prophet this? of himself, or of some other man?

Act 8:35 Then Philip [friend of horses] opened his mouth, and began at the same scripture, and preached unto him Yeshua [God is Salvation].

Act 8:36 And as they went on [their] way, they came unto a certain water: and the eunuch said, See, [here is] water; what does hinder me to be baptized?

Act 8:37 And Philip [friend of horses] said, If you²ⁱ believe with all your²ⁱ heart, you²ⁱ may. And he answered and said, I believe that Yeshua [God is Salvation] Moshiach [Messiah] is the Son of God-The Father.

Act 8:38 And he commanded the chariot to stand still: and they went down both into the water, both Philip [friend of horses] and the eunuch; and he baptized him.

Act 8:39 And when they were come up out of the water, the Spirit [Ruach] of the Lord - Kurios caught away Philip [friend of horses], that the eunuch saw him no more: and he went on his way rejoicing.

Act 8:40 But Philip [friend of horses] was found at Ashdod [a stronghold]: and passing through he preached in all the cities, till he came to Caesarea [severed].

Act 9:1 And Sha'ul [desired], yet breathing out threatenings and slaughter against the disciples of the Lord - Kurios, went unto the High Priest, Act 9:2 And desired of him letters to Dammeseek (Damascus) [silent is the sackcloth weaver] to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Yerushalayim [Foundation of Peace].

Act 9:3 And as he journeyed, he came near Dammeseek (Damascus) [silent is the sackcloth weaver]: and suddenly there shined round about him a light from heaven: Act 9:4 And he fell to the earth, and heard a voice saying unto him, Sha'ul [desired], Sha'ul [desired], why persecute you²ⁱ me?

Act 9:5 And he said, Who are you²ⁱ, Lord - Kurios? And the Lord - Kurios said, I am Yeshua [God is Salvation] whom you²ⁱ persecute: [it is] hard for you²ⁱ to kick against the pricks.

Act 9:6 And he trembling and astonished said, Lord - Kurios, what will you²ⁱ have me to do? And the Lord - Kurios [said] unto him, Arise, and go into the city, and it shall be told you²ⁱ what you²ⁱ must do.

Act 9:7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

Act 9:8 And Sha'ul [desired] arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought [him] into Dammeseek (Damascus) [silent is the sackcloth weaver].

Act 9:9 And he was three days without sight, and neither did eat nor drink.

Act 9:10 And there was a certain disciple at Dammeseek (Damascus) [silent is the sackcloth weaver], named Ananias; and to him said the Lord - Kurios in a vision, Ananias. And he said, Behold, I [am here], Lord - Kurios.

Act 9:11 And the Lord - Kurios [said] unto him, Arise, and go into the street which is called Straight, and enquire in the house of Y'udah [praised] for [one] called Sha'ul [desired], of Tarsus [a flat basket]: for, behold, he prays, Act 9:12 And has seen in a vision a man named Ananias coming in, and putting [his] hand on him, that he might receive his sight.

Act 9:13 Then Ananias answered, Lord - Kurios, I have heard by many of this man, how much evil he has done to your²ⁱ saints at Yerushalayim [Foundation of Peace]: Act 9:14 And here he has authority from the chief priests to bind all that call on your²ⁱ name.

Act 9:15 But the Lord - Kurios said unto him, Go your²ⁱ way: for he is a chosen vessel unto me, to bear my name before the Goyim [Gentiles], and kings, and the people of Yisra'el [He Holds Onto The Heel of God]: Act 9:16 For I will show him how great things he must suffer (allow, to let, permit) for my name's sake.

Act 9:17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Sha'ul [desired], the Lord - Kurios, [even] Yeshua [God is Salvation], that appeared unto you²ⁱ in the way as you²ⁱ came, has sent me, that you²ⁱ might receive your²ⁱ sight, and be filled with the Holy Spirit [Ruach HaKodesh].

Act 9:18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

Act 9:19 And when he had received meat, he was strengthened. Then was Sha'ul [desired] certain days with the disciples which were at the time in Dammesek (Damascus) [silent is the sackcloth weaver].

Act 9:20 And immediately he preached Moshiach [Messiah] in the synagogues, that he is the Son of God-The Father.

Act 9:21 But all that heard [him] were amazed, and said; Is not this he that destroyed them which called on this name in Yerushalayim [Foundation of Peace], and came here for that intent, that he might bring them bound unto the chief priests?

Act 9:22 But Sha'ul [desired] increased the more in strength, and confounded the Y'hudim (Judeans) [praised of Yah] which dwelt at Dammesek (Damascus) [silent is the sackcloth weaver], proving that this is very Moshiach [Messiah].

Act 9:23 And after that many days were fulfilled, the Y'hudim (Judeans) [praised of Yah] took counsel to kill him: Act 9:24 But their laying await was known of Sha'ul [desired]. And they watched the gates day and night to kill him.

Act 9:25 Then the disciples took him by night, and let [him] down by the wall in a basket.

Act 9:26 And when Sha'ul [desired] was come to Yerushalayim [Foundation of Peace], he assayed (attempted; tested; analyzed) to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

Act 9:27 But Bar-Nabba [son of rest] took him, and brought [him] to the apostles, and declared unto them how he had seen the Lord - Kurios in the way, and that he had spoken to him, and how he had preached boldly at Dammesek (Damascus) [silent is the sackcloth weaver] in the name of Yeshua [God is Salvation] .

Act 9:28 And he was with them coming in and going out at Yerushalayim [Foundation of Peace].

Act 9:29 And he spoke boldly in the name of the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation], and disputed against the Grecians [Greek [unstable: the miry one]-speaking Jewish people]: but they went about to slay him.

Act 9:30 [Which] when the brethren knew, they brought him down to Caesarea [severed], and sent him forth to Tarsus [a flat basket].

Act 9:31 Then had the churches rest throughout all Y'hudah [praised] and Galil [circuit, district] and Shomron [watch mountain], and were edified; and walking in the fear of the Lord - Kurios, and in the comfort of the Holy Spirit [Ruach HaKodesh], were multiplied.

Act 9:32 And it came to pass, as Kefa [pebble] passed throughout all [quarters], he came down also to the saints which dwelt at Lud [strife].

Act 9:33 And there he found a certain man named Aeneas [laudable], which had kept his bed eight years, and was sick of the palsy.

Act 9:34 And Kefa [pebble] said unto him, Aeneas [laudable], Yeshua [God is Salvation] Moshiah [Messiah] makes you²ⁱ whole: arise, and make your²ⁱ bed. And he arose immediately.

Act 9:35 And all that dwelt at Lud [strife] and Sharon [plain or level] saw him, and turned to the Lord - Kurios.

Act 9:36 Now there was at Yafo [beautiful] a certain disciple named Tavita [gazelle], which by interpretation is called Dorcas [gazelle]: this woman was full of good works and charity which she did.

Act 9:37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid [her] in an upper chamber.

Act 9:38 And forasmuch as Lud [strife] was near to Yafo [beautiful], and the disciples had heard that Kefa [pebble] was there, they sent unto him two men, desiring [him] that he would not delay to come to them.

Act 9:39 Then Kefa [pebble] arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas [gazelle] made, while she was with them.

Act 9:40 But Kefa [pebble] put them all forth, and kneeled down, and prayed; and turning [him] to the body said, Tavita [gazelle], arise. And she opened her eyes: and when she saw Kefa [pebble], she sat up.

Act 9:41 And he gave her [his] hand, and lifted her up, and when he had called the saints and widows, presented her alive.

Act 9:42 And it was known throughout all Yafo [beautiful]; and many believed in the Lord - Kurios.

Act 9:43 And it came to pass, that he tarried many days in Yafo [beautiful] with one Shim'on [he has heard] a tanner.

Act 10:1 There was a certain man in Caesarea [severed] called Cornelius [severed], a Centurion (Roman commander of an hundred men) of the band called the Italian [band], Act 10:2 [A] devout [man], and one that feared God-The Father with all his house, which gave much alms to the people, and prayed to God-The Father always.

Act 10:3 He saw in a vision evidently about the ninth hour of the day an angel of God-The Father coming in to him, and saying unto him, Cornelius [severed].

Act 10:4 And when he looked on him, he was afraid, and said, What is it, Lord - Kurios? And he said unto him, Your^{2s} prayers and your²ⁱ alms are come up for a memorial before God-The Father.

Act 10:5 And now send men to Yafo [beautiful], and call for [one] Shim'on [he has heard], whose surname is Kefa [pebble]: Act 10:6 He lodgeth with one Shim'on [he has heard] a tanner, whose house is by the sea side: he shall tell you²ⁱ what you²ⁱ ought to do.

Act 10:7 And when the angel which spoke unto Cornelius [severed] was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; Act 10:8 And when he had declared all [these] things unto them, he sent them to Yafo [beautiful].

Act 10:9 On the morrow, as they went on their journey, and drew near unto the city, Kefa [pebble] went up upon the housetop to pray about the sixth hour: Act 10:10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, Act 10:11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Act 10:12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

Act 10:13 And there came a voice to him, Rise, Kefa [pebble]; kill, and eat.

Act 10:14 But Kefa [pebble] said, Not so, Lord - Kurios; for I have never eaten any thing that is common or unclean.

Act 10:15 And the voice [spoke] unto him again the second time, What God-The Father has cleansed, [that] call not you²ⁱ common.

Act 10:16 This was done thrice: and the vessel was received up again into heaven.

Act 10:17 Now while Kefa [pebble] doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius [severed] had made enquiry for Shim'on [he has heard]'s house, and stood before the gate, Act 10:18 And called, and asked whether Shim'on [he has heard], which was surnamed Kefa [pebble], were lodged there.

Act 10:19 While Kefa [pebble] thought on the vision, the Spirit [Ruach] said unto him, Behold, three men seek you²ⁱ .

Act 10:20 Arise therefore, and get you²ⁱ down, and go with them, doubting nothing: for I have sent them.

Act 10:21 Then Kefa [pebble] went down to the men which were sent unto him from Cornelius [severed]; and said, Behold, I am he whom you^{2gf} seek:

what [is] the cause wherefore you^{2gf} are come?

Act 10:22 And they said, Cornelius [severed] the Centurion (Roman commander of an hundred men), a just man, and one that fears God-The Father, and of good report among all the nation of the Y'hudim (Judeans) [praised of Yah], was warned from God-The Father by an holy angel to send for you²ⁱ into his house, and to hear words of you²ⁱ .

Act 10:23 Then called he them in, and lodged [them]. And on the morrow Kefa [pebble] went away with them, and certain brethren from Yafo [beautiful] accompanied him.

Act 10:24 And the morrow after they entered into Caesarea [severed]. And Cornelius [severed] waited for them, and had called together his kinsmen and near friends.

Act 10:25 And as Kefa [pebble] was coming in, Cornelius [severed] met him, and fell down at his feet, and worshipped [him].

Act 10:26 But Kefa [pebble] took him up, saying, Stand up; I myself also am a man.

Act 10:27 And as he talked with him, he went in, and found many that were come together.

Act 10:28 And he said unto them, You^{2gf} know how that it is an unlawful thing for a man that is a Jewish person to keep company, or come unto one of another nation; but God-The Father has showed me that I should not call any man common or unclean.

Act 10:29 Therefore came I [unto you] without gainsaying, as soon as I was sent for: I ask therefore for what intent you^{2gf} have sent for me?

Act 10:30 And Cornelius [severed] said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man

stood before me in bright clothing, Act 10:31 And said, Cornelius [severed], your²ⁱ prayer is heard, and your²ⁱ alms are had in remembrance in the sight of God-The Father.

Act 10:32 Send therefore to Yafo [beautiful], and call here Shim'on [he has heard], whose surname is Kefa [pebble]; he is lodged in the house of [one] Shim'on [he has heard] a tanner by the sea side: who, when he comes, shall speak unto you²ⁱ .

Act 10:33 Immediately therefore I sent to you²ⁱ ; and you²ⁱ have well done that you²ⁱ are come. Now therefore are we all here present before God-The

Father, to hear all things that are commanded you²ⁱ of God-The Father.

Act 10:34 Then Kefa [pebble] opened [his] mouth, and said, Of a truth I perceive that God-The Father is no respecter of persons: Act 10:35 But in every nation he that fears him, and works righteousness, is accepted with him.

Act 10:36 The word which [God-The Father] sent unto the people of Yisra'el [He Holds Onto The Heel of God], preaching peace by Yeshua [God is Salvation] Moshiach [Messiah]: (he is Lord - Kurios of all:) Act 10:37 That word, [I say], you^{2gf} know, which was published throughout all Y'hudah [praised], and began from Galil [circuit, district], after the baptism which Yochanan [Yehovah has graced] preached; Act 10:38 How God-The Father anointed Yeshua [God is Salvation] of Natzeret [one separated] with the Holy Spirit [Ruach HaKodesh] and with power: who went about doing good, and healing all that were oppressed of the devil; for God-The Father was with him.

Act 10:39 And we are witnesses of all things which he did both in the land of the Y'hudim (Judeans) [praised of Yah], and in Yerushalayim [Foundation of Peace]; whom they killed and hanged on a tree: Act 10:40 Him God-The Father raised up the third day, and showed him openly; Act 10:41 Not to all the people, but unto witnesses chosen before of God-The Father, [even] to us, who did eat and drink with him after he rose from the dead.

Act 10:42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God-The Father [to be] the Judge of quick and dead.

Act 10:43 To him give all the prophets witness, that through his name whosoever believes in him shall receive forgiveness (pardon) of sins.

Act 10:44 While Kefa [pebble] yet spoke these words, the Holy Spirit [Ruach HaKodesh] fell on all them which heard the word.

Act 10:45 And they of the circumcision which believed were astonished, as many as came with Kefa [pebble], because that on the Goyim [Gentiles] also was poured out the gift of the Holy Spirit [Ruach HaKodesh].

Act 10:46 For they heard them speak with tongues (foreign languages), and magnify God-The Father. Then answered Kefa [pebble], Act 10:47 Can any man forbid water, that these should not be baptized, which have received the Holy Spirit [Ruach HaKodesh] as well as we?

Act 10:48 And he commanded them to be baptized in the name of the Lord - Kurios. Then prayed they him to wait certain days.

Act 11:1 And the apostles and brethren that were in Y'hudah [praised] heard that the Goyim [Gentiles] had also received the word of God-The Father.

Act 11:2 And when Kefa [pebble] was come up to Yerushalayim [Foundation of Peace], they that were of the circumcision contended with him, Act 11:3 Saying, you²ⁱ went in to men uncircumcised, and did eat with them.

Act 11:4 But Kefa [pebble] rehearsed [the matter] from the beginning, and expounded [it] by order unto them, saying, Act 11:5 I was in the city of Yafo [beautiful] praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: Act 11:6 Upon the which when I had fastened my eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

Act 11:7 And I heard a voice saying unto me, Arise, Kefa [pebble]; slay and eat.

Act 11:8 But I said, Not so, Lord - Kurios: for nothing common or unclean has at any time entered into my mouth.

Act 11:9 But the voice answered me again from heaven, What God-The Father has cleansed, [that] call not you²ⁱ common.

Act 11:10 And this was done three times: and all were drawn up again into heaven.

Act 11:11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea [severed] unto me.

Act 11:12 And the Spirit [Ruach] bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: Act 11:13 And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Yafo [beautiful], and call for Shim'on [he has heard], whose surname is Kefa [pebble]; Act 11:14 Who shall tell you²ⁱ words, whereby you²ⁱ and all your²ⁱ house shall be saved.

Act 11:15 And as I began to speak, the Holy Spirit [Ruach HaKodesh] fell on them, as on us at the beginning.

Act 11:16 Then remembered I the word of the Lord - Kurios, how that he said, Yochanan [Yehovah has graced] indeed baptized with water; but you^{2gf} shall be baptized with the Holy Spirit [Ruach HaKodesh].

Act 11:17 Forasmuch then as God-The Father gave them the like gift as [he did] unto us, who believed on the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah]; what was I, that I could withstand God-The Father?

Act 11:18 When they heard these things, they held their peace, and glorified God-The Father, saying, Then has God-The Father also to the Goyim [Gentiles] granted repentance unto life.

Act 11:19 Now they which were scattered abroad upon the persecution that arose about Stephen [crowned] travelled as far as Phoenicia [land of palm trees], and Cyprus [love: a blossom], and Antioch [speedy as a chariot], preaching the word to none but unto the Y'hudim (Judeans) [praised of Yah] only.

Act 11:20 And some of them were men of Cyprus [love: a blossom] and Cyrene [supremacy of the bridle], which, when they were come to Antioch [speedy as a chariot], spoke unto the Grecians [Greek [unstable: the miry one]-speaking Jewish people], preaching the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation].

Act 11:21 And the hand of the Lord - Kurios was with them: and a great number believed, and turned unto the Lord - Kurios.

Act 11:22 Then tidings of these things came unto the ears of the church which was in Yerushalayim [Foundation of Peace]: and they sent forth Bar-Nabba [son of rest], that he should go as far as Antioch [speedy as a chariot].

Act 11:23 Who, when he came, and had seen the grace of God-The Father, was glad, and exhorted them all, that with purpose of heart they would cling to (hold onto; stick to) the Lord - Kurios.

Act 11:24 For he was a good man, and full of the Holy Spirit [Ruach HaKodesh] and of faith: and much people was added unto the Lord - Kurios.

Act 11:25 Then departed Bar-Nabba [son of rest] to Tarsus [a flat basket], for to seek Sha'ul [desired]: Act 11:26 And when he had found him, he brought him unto Antioch [speedy as a chariot]. And it came to pass, that a

whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch [speedy as a chariot].

Act 11:27 And in these days came prophets from Yerushalayim [Foundation of Peace] unto Antioch [speedy as a chariot].

Act 11:28 And there stood up one of them named Agav [locust], and signified by the Spirit [Ruach] that there should be great famine throughout all the world: which came to pass in the days of Claudius [lame] Caesar [venerable] .

Act 11:29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Y'hudah [praised]: Act 11:30 Which also they did, and sent it to the elders by the hands of Bar-Nabba [son of rest] and Sha'ul [desired].

Act 12:1 Now about that time Herod [heroic] the king stretched forth [his] hands to vex certain of the church.

Act 12:2 And he killed Ya'akov [heal-grabber] the brother of Yochanan [Yehovah has graced] with the sword.

Act 12:3 And because he saw it pleased the Y'hudim (Judeans) [praised of Yah], he proceeded further to take Kefa [pebble] also. (Then were the days of unleavened bread.) Act 12:4 And when he had apprehended him, he put [him] in prison, and delivered [him] to four quaternions of soldiers to keep him; intending after Passover to bring him forth to the people.

Act 12:5 Kefa [pebble] therefore was kept in prison: but prayer was made without ceasing of the church unto God-The Father for him.

Act 12:6 And when Herod [heroic] would have brought him forth, the same night Kefa [pebble] was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

Act 12:7 And, behold, the angel of the Lord - Kurios came upon [him], and a light shined in the prison: and he struck Kefa [pebble] on the side, and raised him up, saying, Arise up quickly. And his chains fell off from [his] hands.

Act 12:8 And the angel said unto him, Gird yourself, and bind on your²ⁱ sandals. And so he did. And he says unto him, Cast your²ⁱ garment about you²ⁱ , and follow me.

Act 12:9 And he went out, and followed him; and did not know not that it was true which was done by the angel; but thought he saw a vision.

Act 12:10 When they were past the first and the second ward (in custody, with a guard; prison), they came unto the iron gate that leads unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

Act 12:11 And when Kefa [pebble] was come to himself, he said, Now I know of a surety, that the Lord - Kurios has sent his angel, and has delivered me out of the hand of Herod [heroic], and [from] all the expectation of the people of the Y'hudim (Judeans) [praised of Yah].

Act 12:12 And when he had considered [the thing], he came to the house of Miryam [waters of strength] the mother of Yochanan [Yehovah has graced], whose surname was Mark [a defense]; where many were gathered together praying.

Act 12:13 And as Kefa [pebble] knocked at the door of the gate, a girl came to hearken, named Rhoda.

Act 12:14 And when she knew Kefa [pebble]'s voice, she opened not the gate for gladness, but ran in, and told how Kefa [pebble] stood before the gate.

Act 12:15 And they said unto her, you²¹ are mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

Act 12:16 But Kefa [pebble] continued knocking: and when they had opened [the door], and saw him, they were astonished.

Act 12:17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord - Kurios had brought him out of the prison. And he said, Go show these things unto Ya'akov [heal-grabber], and to the brethren. And he departed, and went into another place.

Act 12:18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Kefa [pebble].

Act 12:19 And when Herod [heroic] had sought for him, and found him not, he examined the keepers, and commanded that [they] should be put to death. And he went down from Y'udah [praised] to Caesarea [severed], and [there] abode.

Act 12:20 And Herod [heroic] was highly displeased with them of Tzor [a rock] and Tzidon [hunting]: but they came with one accord to him, and,

having made Blastus [sprout] the king's Chamberlain (eunuch or chief servant; one in charge of the king's quarters) their friend, desired peace; because their country was nourished by the king's [country].

Act 12:21 And upon a set day Herod [heroic], arrayed in royal apparel, sat upon his throne, and made an oration unto them.

Act 12:22 And the people gave a shout, [saying, It is] the voice of a god, and not of a man.

Act 12:23 And immediately the angel of the Lord - Kurios struck him, because he gave not God-The Father the glory: and he was eaten of worms, and gave up the ghost.

Act 12:24 But the word of God-The Father grew and multiplied.

Act 12:25 And Bar-Nabba [son of rest] and Sha'ul [desired] returned from Yerushalayim [Foundation of Peace], when they had fulfilled [their] ministry, and took with them Yochanan [Yehovah has graced], whose surname was Mark [a defense].

Act 13:1 Now there were in the church that was at Antioch [speedy as a chariot] certain prophets and teachers; as Bar-Nabba [son of rest], and Shim'on [he who hears] that was called Niger [black], and Lucius [light: bright: white] of Cyrene [supremacy of the bridle], and Menachem [comforter], which had been brought up with Herod [heroic] the tetrarch, and Sha'ul [desired].

Act 13:2 As they ministered to the Lord - Kurios, and fasted, the Holy Spirit [Ruach HaKodesh] said, Separate me Bar-Nabba [son of rest] and Sha'ul [desired] for the work whereunto I have called them.

Act 13:3 And when they had fasted and prayed, and laid [their] hands on them, they sent [them] away.

Act 13:4 So they, being sent forth by the Holy Spirit [Ruach HaKodesh], departed unto Seleucia [white light]; and from there they sailed to Cyprus [love: a blossom].

Act 13:5 And when they were at Salamis [salt], they preached the word of God-The Father in the synagogues of the Y'hudim (Judeans) [praised of Yah]: and they had also Yochanan [Yehovah has graced] to [their] minister.

Act 13:6 And when they had gone through the isle unto Paphos [boiling or hot], they found a certain sorcerer, a false prophet, a Jewish person, whose name [was] Bar-Yeshua [son of salvation] : Act 13:7 Which was with the

deputy of the country, Sergius [earth-born: a wonder] Paulus [small or little], a prudent man; who called for Bar-Nabba [son of rest] and Sha'ul [desired], and desired to hear the word of God-The Father.

Act 13:8 But Elymas [a wise man] the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

Act 13:9 Then Sha'ul [desired], (who also [is called] Sha'ul [desired],) filled with the Holy Spirit [Ruach HaKodesh], set his eyes on him, Act 13:10 And said, O full of all subtilty and all mischief, [you²ⁱ] child of the devil, [you²ⁱ] enemy of all righteousness, will you²ⁱ not cease to pervert the right ways of the Lord - Kurios?

Act 13:11 And now, behold, the hand of the Lord - Kurios [is] upon you²ⁱ, and you²ⁱ shall be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

Act 13:12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord - Kurios.

Act 13:13 Now when Sha'ul [desired] and his company loosed from Paphos [boiling or hot], they came to Perga [earthy] in Pamphylia [of every tribe]: and Yochanan [Yehovah has graced] departing from them returned to Yerushalayim [Foundation of Peace].

Act 13:14 But when they departed from Perga [earthy], they came to Antioch [speedy as a chariot] in Pisidia [pitchy], and went into the synagogue on the Shabbat [rest] day, and sat down.

Act 13:15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, [You^{2gf}] men [and] brethren, if you^{2gf} have any word of Exhortation (encouragement; counsel) for the people, say on.

Act 13:16 Then Sha'ul [desired] stood up, and beckoning with [his] hand said, Men of Yisra'el [He Holds Onto The Heel of God], and you^{2gf} that fear God-The Father, give audience.

Act 13:17 The God-The Father of this people of Yisra'el [He Holds Onto The Heel of God] chose our fathers, and exalted the people when they dwelt as strangers in the land of Mitzrayim (Egypt) [the black land, The Narrow Place], and with an high arm brought he them out of it.

Act 13:18 And about the time of forty years suffered he their manners in the wilderness.

Act 13:19 And when he had destroyed seven nations in the land of Kena'an [lowland], he divided their land to them by lot.

Act 13:20 And after that he gave [unto them] judges about the space of four hundred and fifty years, until Sh'mu'el [His name is El] the prophet.

Act 13:21 And afterward they desired a king; and God-The Father gave unto them Sha'ul [desired] the son of Cis, a man of the tribe of Binyamin [Son of the Right Hand/Strength], by the space of forty years.

Act 13:22 And when he had removed him, he raised up unto them David [Beloved] to be their king; to whom also he gave testimony, and said, I have found David [Beloved] the [son] of Yishai [God's gift], a man after my own heart, which shall fulfill all my will.

Act 13:23 Of this man's seed has God-The Father according to [his] promise raised unto Yisra'el [He Holds Onto The Heel of God] a Saviour, Yeshua [God is Salvation]: Act 13:24 When Yochanan [Yehovah has graced] had first preached before his coming the baptism of repentance to all the people of Yisra'el [He Holds Onto The Heel of God].

Act 13:25 And as Yochanan [Yehovah has graced] fulfilled his course, he said, Whom think you^{2gf} that I am? I am not [he]. But, behold, there comes one after me, whose shoes of [his] feet I am not worthy to loose.

Act 13:26 Men [and] brethren, children of the stock of Avraham [Exalted Father], and whosoever among you fears God-The Father, to you is the word of this salvation sent.

Act 13:27 For they that dwell at Yerushalayim [Foundation of Peace], and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Shabbat [rest] day, they have fulfilled [them] in condemning [him].

Act 13:28 And though they found no cause of death [in him], yet desired they Pilate [armed with a spear] that he should be slain.

Act 13:29 And when they had fulfilled all that was written of him, they took [him] down from the tree, and laid [him] in a sepulchre.

Act 13:30 But God-The Father raised him from the dead: Act 13:31 And he was seen many days of them which came up with him from Galil [circuit,

district] to Yerushalayim [Foundation of Peace], who are his witnesses unto the people.

Act 13:32 And we declare unto you glad tidings, how that the promise which was made unto the fathers, Act 13:33 God-The Father has fulfilled the same unto us their children, in that he has raised up Yeshua [God is Salvation] again; as it is also written in the second Psalm (sacred song about or to God), you²ⁱ are my Son, this day have I begotten you²ⁱ .

Act 13:34 And as concerning that he raised him up from the dead, [now] no more to return to corruption, he said on this wise, I will give you the sure mercies of David [Beloved].

Act 13:35 For what reason he says also in another [Psalm (sacred song about or to God)], you²ⁱ shall not suffer (allow, to let, permit) your²ⁱ Holy One to see corruption.

Act 13:36 For David [Beloved], after he had served his own generation by the will of God-The Father, fell on sleep, and was laid unto his fathers, and saw corruption: Act 13:37 But he, whom God-The Father raised again, saw no corruption.

Act 13:38 Be it known unto you therefore, men [and] brethren, that through this man is preached unto you the forgiveness of sins: Act 13:39 And by him all that believe are justified from all things, from which you^{2gf} could not be justified by the law of Moshe [He Who Draws Out Of The Waters].

Act 13:40 Beware therefore, lest that come upon you, which is spoken of in the prophets; Act 13:41 Behold, you^{2gf} despisers, and wonder, and perish: for I work a work in your days, a work which you^{2gf} shall assuredly not (by no means) believe, though a man declare it unto you .

Act 13:42 And when the Y'hudim (Judeans) [praised of Yah] were gone out of the synagogue, the Goyim [Gentiles] besought that these words might be preached to them the next Shabbat [rest].

Act 13:43 Now when the congregation was broken up, many of the Y'hudim (Judeans) [praised of Yah] and religious proselytes followed Sha'ul [desired] and Bar-Nabba [son of rest]: who, speaking to them, persuaded them to continue in the grace of God-The Father.

Act 13:44 And the next Shabbat [rest] day came almost the whole city together to hear the word of God-The Father.

Act 13:45 But when the Y'hudim (Judeans) [praised of Yah] saw the multitudes, they were filled with envy, and spoke against those things which were spoken by Sha'ul [desired], contradicting and blaspheming.

Act 13:46 Then Sha'ul [desired] and Bar-Nabba [son of rest] waxed bold, and said, It was necessary that the word of God-The Father should first have been spoken to you: but seeing you^{2gf} put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Goyim [Gentiles].

Act 13:47 For so has the Lord - Kurios commanded us, [saying], I have set you²ⁱ to be a light of the Goyim [Gentiles], that you²ⁱ should be for salvation unto the ends of the earth.

Act 13:48 And when the Goyim [Gentiles] heard this, they were glad, and glorified the word of the Lord - Kurios: and as many as were ordained to eternal life believed.

Act 13:49 And the word of the Lord - Kurios was published throughout all the region.

Act 13:50 But the Y'hudim (Judeans) [praised of Yah] stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Sha'ul [desired] and Bar-Nabba [son of rest], and expelled them out of their coasts.

Act 13:51 But they shook off the dust of their feet against them, and came unto Iconium [little image].

Act 13:52 And the disciples were filled with joy, and with the Holy Spirit [Ruach HaKodesh].

Act 14:1 And it came to pass in Iconium [little image], that they went both together into the synagogue of the Y'hudim (Judeans) [praised of Yah], and so spoke, that a great multitude both of the Y'hudim (Judeans) [praised of Yah] and also of the Greeks [unstable: miry ones] believed.

Act 14:2 But the unbelieving Y'hudim (Judeans) [praised of Yah] stirred up the Goyim [Gentiles], and made their minds evil affected against the brethren.

Act 14:3 Long time therefore abode they speaking boldly in the Lord - Kurios, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

Act 14:4 But the multitude of the city was divided: and part held with the Y'hudim (Judeans) [praised of Yah], and part with the apostles.

Act 14:5 And when there was an assault made both of the Goyim [Gentiles], and also of the Y'hudim (Judeans) [praised of Yah] with their rulers, to use [them] despitefully, and to stone them, Act 14:6 They were ware of [it], and fled unto Lystra [ransoming] and Derbe [tanner of skin], cities of Lycaonia [wolf-land], and unto the region that lies round about: Act 14:7 And there they preached the Gospel (joyful message).

Act 14:8 And there sat a certain man at Lystra [ransoming], impotent (weak; without strength or power) in his feet, being a cripple from his mother's womb, who never had walked: Act 14:9 The same heard Sha'ul [desired] speak: who stedfastly beholding him, and perceiving that he had faith to be healed, Act 14:10 Said with a loud voice, Stand upright on your²ⁱ feet. And he leaped and walked.

Act 14:11 And when the people saw what Sha'ul [desired] had done, they lifted up their voices, saying in the speech of Lycaonia [wolf-land], The gods are come down to us in the likeness of men.

Act 14:12 And they called Bar-Nabba [son of rest], Jupiter; and Sha'ul [desired], Mercurius, because he was the chief speaker.

Act 14:13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

Act 14:14 [Which] when the apostles, Bar-Nabba [son of rest] and Sha'ul [desired], heard [of], they rent their clothes, and ran in among the people, crying out, Act 14:15 And saying, Sirs, why do you^{2gf} these things? We also are men of like passions with you, and preach unto you that you^{2gf} should turn from these vanities unto the living God-The Father, which made heaven, and earth, and the sea, and all things that are in it: Act 14:16 Who in times past suffered all nations to walk in their own ways.

Act 14:17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

Act 14:18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

Act 14:19 And there came there [certain] Y'hudim (Judeans) [praised of Yah] from Antioch [speedy as a chariot] and Iconium [little image], who persuaded the people, and, having stoned Sha'ul [desired], drew [him] out of the city, supposing he had been dead.

Act 14:20 However, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Bar-Nabba [son of rest] to Derbe [tanner of skin].

Act 14:21 And when they had preached the Gospel (joyful message) to that city, and had taught many, they returned again to Lystra [ransoming], and [to] Iconium [little image], and Antioch [speedy as a chariot], Act 14:22 Confirming the souls of the disciples, [and] exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God-The Father.

Act 14:23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord - Kurios, on whom they believed.

Act 14:24 And after they had passed throughout Pisidia [pitchy], they came to Pamphylia [of every tribe].

Act 14:25 And when they had preached the word in Perga [earthy], they went down into Attalia : Act 14:26 And there sailed to Antioch [speedy as a chariot], from what place they had been recommended to the grace of God-The Father for the work which they fulfilled.

Act 14:27 And when they were come, and had gathered the church together, they rehearsed all that God-The Father had done with them, and how he had opened the door of faith unto the Goyim [Gentiles].

Act 14:28 And there they abode long time with the disciples.

Act 15:1 And certain men which came down from Y'hudah [praised] taught the brethren, [and said], Except you^{2gf} be circumcised after the manner of Moshe [He Who Draws Out Of The Waters], you^{2gf} cannot be saved.

Act 15:2 When therefore Sha'ul [desired] and Bar-Nabba [son of rest] had no small dissension and disputation with them, they determined that Sha'ul [desired] and Bar-Nabba [son of rest], and certain other of them, should go up to Yerushalayim [Foundation of Peace] unto the apostles and elders about this question.

Act 15:3 And being brought on their way by the church, they passed through Phoenicia [land of palm trees] and Shomron [watch mountain], declaring the conversion of the Goyim [Gentiles]: and they caused great joy unto all the brethren.

Act 15:4 And when they were come to Yerushalayim [Foundation of Peace], they were received of the church, and [of] the apostles and elders, and they declared all things that God-The Father had done with them.

Act 15:5 But there rose up certain of the sect of the P'rushim (Pharisees) [separatists] which believed, saying, That it was needful to circumcise them, and to command [them] to keep the law of Moshe [He Who Draws Out Of The Waters].

Act 15:6 And the apostles and elders came together for to consider of this matter.

Act 15:7 And when there had been much disputing, Kefa [pebble] rose up, and said unto them, Men [and] brethren, you^{2gf} know how that a good while ago God-The Father made choice among us, that the Goyim [Gentiles] by my mouth should hear the word of the Gospel (joyful message), and believe.

Act 15:8 And God-The Father, which knows the hearts, bore them witness, giving them the Holy Spirit [Ruach HaKodesh], even as [he did] unto us;

Act 15:9 And put no difference between us and them, purifying their hearts by faith.

Act 15:10 Now therefore why tempt you^{2gf} God-The Father, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

Act 15:11 But we believe that through the grace of the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah] we shall be saved, even as they.

Act 15:12 Then all the multitude kept silence, and gave audience to Bar-Nabba [son of rest] and Sha'ul [desired], declaring what miracles and wonders God-The Father had wrought among the Goyim [Gentiles] by them.

Act 15:13 And after they had held their peace, Ya'akov [heal-grabber] answered, saying, Men [and] brethren, hearken unto me: Act 15:14 Shim'on [he who hears] has declared how God-The Father at the first did visit the Goyim [Gentiles], to take out of them a people for his name .

Act 15:15 And to this agree the words of the prophets; as it is written, Act 15:16 After this I will return, and will build again the tabernacle of David [Beloved], which is fallen down; and I will build again the ruins thereof,

and I will set it up: Act 15:17 That the residue (part that remains, the rest) of men might seek after the Lord - Kurios, and all the Goyim [Gentiles], upon whom my name is called, says the Lord - Kurios, who does all these things.

Act 15:18 Known unto God-The Father are all his works from the beginning of the world.

Act 15:19 For what reason my sentence is, that we trouble not them, which from among the Goyim [Gentiles] are turned to God-The Father: Act 15:20 But that we write unto them, that they abstain from pollutions of idols, and [from] fornication, and [from] things strangled, and [from] blood.

Act 15:21 For Moshe [He Who Draws Out Of The Waters] of old time has in every city them that preach him, being read in the synagogues every Shabbat [rest] day.

Act 15:22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch [speedy as a chariot] with Sha'ul [desired] and Bar-Nabba [son of rest]; [namely], Y'hudah [praised] surnamed Bar-Sabba [Son of consolation or son of Exhortation (encouragement; counsel)], and Silas [woody], chief men among the brethren: Act 15:23 And they wrote [letters] by them after this manner; The apostles and elders and brethren [send] greeting unto the brethren which are of the Goyim [Gentiles] in Antioch [speedy as a chariot] and Aram [exalted] (Syria [etymology is uncertain])and Cilicia [the land which rolls]: Act 15:24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, [You^{2gf} must] be circumcised, and keep the law: to whom we gave no [such] commandment: Act 15:25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Bar-Nabba [son of rest] and Sha'ul [desired], Act 15:26 Men that have hazarded their lives for the name of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah].

Act 15:27 We have sent therefore Y'hudah [praised] and Silas [woody], who shall also tell [you] the same things by mouth.

Act 15:28 For it seemed good to the Holy Spirit [Ruach HaKodesh], and to us, to lay upon you no greater burden than these necessary things; Act 15:29 That you^{2gf} abstain from meats offered to idols, and from blood, and

from things strangled, and from fornication: from which if you^{2gf} keep yourselves, you^{2gf} shall do well. Fare you^{2gf} well.

Act 15:30 So when they were dismissed, they came to Antioch [speedy as a chariot]: and when they had gathered the multitude together, they delivered the Epistle (important or formal letter): Act 15:31 [Which] when they had read, they rejoiced for the consolation.

Act 15:32 And Y'hudah [praised] and Silas [woody], being prophets also themselves, exhorted the brethren with many words, and confirmed [them].

Act 15:33 And after they had tarried [there] a space, they were let go in peace from the brethren unto the apostles.

Act 15:34 Yet it pleased Silas [woody] to abide there still.

Act 15:35 Sha'ul [desired] also and Bar-Nabba [son of rest] continued in Antioch [speedy as a chariot], teaching and preaching the word of the Lord - Kurios, with many others also.

Act 15:36 And some days after Sha'ul [desired] said unto Bar-Nabba [son of rest], Let us go again and visit our brethren in every city where we have preached the word of the Lord - Kurios, [and see] how they do.

Act 15:37 And Bar-Nabba [son of rest] determined to take with them Yochanan [Yehovah has graced], whose surname was Mark [a defense].

Act 15:38 But Sha'ul [desired] thought not good to take him with them, who departed from them from Pamphylia [of every tribe], and went not with them to the work.

Act 15:39 And the contention was so sharp between them, that they departed asunder one from the other: and so Bar-Nabba [son of rest] took Mark [a defense], and sailed unto Cyprus [love: a blossom]; Act 15:40 And Sha'ul [desired] chose Silas [woody], and departed, being recommended by the brethren unto the grace of God-The Father.

Act 15:41 And he went through Aram [exalted] (Syria [etymology is uncertain])and Cilicia [the land which rolls], confirming the churches.

Act 16:1 Then came he to Derbe [tanner of skin] and Lystra [ransoming]: and, behold, a certain disciple was there, named Timothy [honoring God], the son of a certain woman, which was a Jewish person, and believed; but his father [was] a Greek [unstable: the miry one]: Act 16:2 Which was well reported of by the brethren that were at Lystra [ransoming] and Iconium [little image].

Act 16:3 Him would Sha'ul [desired] have to go forth with him; and took and circumcised him because of the Y'hudim (Judeans) [praised of Yah] which were in those quarters: for they knew all that his father was a Greek [unstable: the miry one].

Act 16:4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Yerushalayim [Foundation of Peace].

Act 16:5 And so were the churches established in the faith, and increased in number daily.

Act 16:6 Now when they had gone throughout Phrygia [dry, barren] and the region of Galatia [land of the Galli, Gauls, A Celt], and were forbidden of the Holy Spirit [Ruach HaKodesh] to preach the word in Asia [orient], Act 16:7 After they were come to Mysia [land of beach trees], they assayed (attempted; tested; analyzed) to go into Bithynia: but the Spirit [Ruach] suffered them not.

Act 16:8 And they passing by Mysia [land of beach trees] came down to Troas (Trojan) [penetrated].

Act 16:9 And a vision appeared to Sha'ul [desired] in the night; There stood a man of Macedonia [extended land], and prayed him, saying, Come over into Macedonia [extended land], and help us .

Act 16:10 And after he had seen the vision, immediately we endeavoured to go into Macedonia [extended land], assuredly gathering that the Lord - Kurios had called us for to preach the Gospel (joyful message) unto them.

Act 16:11 Therefore loosing from Troas (Trojan) [penetrated], we came with a straight course to Samothracia [a sign of rags], and the next [day] to Neapolis [new city]; Act 16:12 And from there to Philippi [lover of horses], which is the chief city of that part of Macedonia [extended land], [and] a colony: and we were in that city abiding certain days.

Act 16:13 And on the Shabbat [rest] we went out of the city by a river side, where prayer was wont (used to; in the habit of) to be made; and we sat down, and spoke unto the women which resorted [there].

Act 16:14 And a certain woman named Lydia [travail], a seller of purple, of the city of Thyatira [odour of affliction], which worshipped God-The Father, heard [us]: whose heart the Lord - Kurios opened, that she attended unto the things which were spoken of Sha'ul [desired].

Act 16:15 And when she was baptized, and her household, she besought [us], saying, If you^{2gf} have judged me to be faithful to the Lord - Kurios, come into my house, and abide [there]. And she constrained us.

Act 16:16 And it came to pass, as we went to prayer, a certain girl possessed with a Spirit [Ruach] of divination met us, which brought her masters much gain by soothsaying: Act 16:17 The same followed Sha'ul [desired] and us, and cried, saying, These men are the servants of the most high God-The Father, which show unto us the way of salvation.

Act 16:18 And this did she many days. But Sha'ul [desired], being grieved, turned and said to the Spirit [Ruach], I command you²ⁱ in the name of Yeshua [God is Salvation] Moshiah [Messiah] to come out of her. And he came out the same hour.

Act 16:19 And when her masters saw that the hope of their gains was gone, they caught Sha'ul [desired] and Silas [woody], and drew [them] into the marketplace unto the rulers, Act 16:20 And brought them to the magistrates, saying, These men, being Y'hudim (Judeans) [praised of Yah], do exceedingly trouble our city, Act 16:21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans [strength].

Act 16:22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat [them].

Act 16:23 And when they had laid many stripes upon them, they cast [them] into prison, charging the jailor to keep them safely: Act 16:24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

Act 16:25 And at midnight Sha'ul [desired] and Silas [woody] prayed, and sang praises unto God-The Father: and the prisoners heard them.

Act 16:26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed .

Act 16:27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

Act 16:28 But Sha'ul [desired] cried with a loud voice, saying, Do yourself no harm: for we are all here.

Act 16:29 Then he called for a light, and sprang in, and came trembling, and fell down before Sha'ul [desired] and Silas [woody], Act 16:30 And brought them out, and said, Sirs, what must I do to be saved?

Act 16:31 And they said, Believe on the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah], and you²ⁱ shall be saved, and your²ⁱ house.

Act 16:32 And they spoke unto him the word of the Lord - Kurios, and to all that were in his house.

Act 16:33 And he took them the same hour of the night, and washed [their] stripes; and was baptized, he and all his, immediately.

Act 16:34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God-The Father with all his house.

Act 16:35 And when it was day, the magistrates sent the sergeants, saying, Let those men go.

Act 16:36 And the keeper of the prison told this saying to Sha'ul [desired], The magistrates have sent to let you go: now therefore depart, and go in peace.

Act 16:37 But Sha'ul [desired] said unto them, They have beaten us openly uncondemned, being Romans [strength], and have cast [us] into prison; and now do they thrust us out privately? No truly; but let them come themselves and fetch us out.

Act 16:38 And the sergeants told these words unto the magistrates: and they feared, when they heard that they were Romans [strength].

Act 16:39 And they came and besought them, and brought [them] out, and desired [them] to depart out of the city.

Act 16:40 And they went out of the prison, and entered into [the house of] Lydia [travail]: and when they had seen the brethren, they comforted them, and departed.

Act 17:1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica [victory of falsity], where was a synagogue of the Y'hudim (Judeans) [praised of Yah]: Act 17:2 And Sha'ul [desired], as his manner was, went in unto them, and three Shabbat [rest] days reasoned with them out of the scriptures, Act 17:3 Opening and alleging, that Moshiach [Messiah] must needs have suffered, and risen again from the

dead; and that this Yeshua [God is Salvation], whom I preach unto you, is Moshiach [Messiah].

Act 17:4 And some of them believed, and consorted with Sha'ul [desired] and Silas [woody]; and of the devout Greeks [unstable: miry ones] a great multitude, and of the chief women not a few.

Act 17:5 But the Y'hudim (Judeans) [praised of Yah] which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason [one who will heal], and sought to bring them out to the people.

Act 17:6 And when they found them not, they drew Jason [one who will heal] and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come here also; Act 17:7 Whom Jason [one who will heal] has received: and these all do contrary to the decrees of Caesar [venerable], saying that there is another king, [one] Yeshua [God is Salvation].

Act 17:8 And they troubled the people and the rulers of the city, when they heard these things.

Act 17:9 And when they had taken security of Jason [one who will heal], and of the other, they let them go.

Act 17:10 And the brethren immediately sent away Sha'ul [desired] and Silas [woody] by night unto Berea [well watered]: who coming [there] went into the synagogue of the Y'hudim (Judeans) [praised of Yah].

Act 17:11 These were more noble than those in Thessalonica [victory of falsity], in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

Act 17:12 Therefore many of them believed; also of honourable women which were Greeks [unstable: miry ones], and of men, not a few.

Act 17:13 But when the Y'hudim (Judeans) [praised of Yah] of Thessalonica [victory of falsity] had knowledge that the word of God-The Father was preached of Sha'ul [desired] at Berea [well watered], they came there also, and stirred up the people.

Act 17:14 And then immediately the brethren sent away Sha'ul [desired] to go as it were to the sea: but Silas [woody] and Timothy [honoring God] abode there still.

Act 17:15 And they that conducted Sha'ul [desired] brought him unto Athens [uncertainty]: and receiving a commandment unto Silas [woody] and Timothy [honoring God] for to come to him with all speed, they departed.

Act 17:16 Now while Sha'ul [desired] waited for them at Athens [uncertainty], his Spirit [Ruach] was stirred in him, when he saw the city wholly given to idolatry.

Act 17:17 Therefore disputed he in the synagogue with the Y'hudim (Judeans) [praised of Yah], and with the devout persons, and in the market daily with them that met with him.

Act 17:18 Then certain philosophers of the Epicureans [a helper: defender], and of the Stoicks [of the portico], encountered him. And some said, What will this babbler say? other some, He seems to be a setter forth of strange gods: because he preached unto them Yeshua [God is Salvation], and the resurrection.

Act 17:19 And they took him, and brought him unto Areopagus [martial peak (high council)], saying, May we know what this new doctrine, whereof you²ⁱ speak, [is]?

Act 17:20 For you²ⁱ brings certain strange things to our ears: we would know therefore what these things mean.

Act 17:21 (For all the Athenians [uncertainty] and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.) Act 17:22 Then Sha'ul [desired] stood in the midst of Mars'

[etymology uncertain] hill, and said, [You^{2gf}] men of Athens [uncertainty], I perceive that in all things you^{2gf} are too superstitious.

Act 17:23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore you^{2gf} ignorantly worship, him declare I unto you.

Act 17:24 God-The Father that made the world and all things in it, seeing that he is Lord - Kurios of heaven and earth, dwells not in temples made with hands;

Act 17:25 Neither is worshipped with men's hands, as though he needed any thing, seeing he gives to all life, and breath, and all things;

Act 17:26 And has made of one blood all nations of men for to dwell on all the face of the earth, and has determined the times before appointed, and the bounds of their habitation;

Act 17:27 That they should seek the Lord - Kurios, if perhaps (maybe) they might feel after him, and find him, though

he be not far from every one of us: Act 17:28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

Act 17:29 Forasmuch then as we are the offspring of God-The Father, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by are and man's device.

Act 17:30 And the times of this ignorance God-The Father winked at; but now commands all men every where to repent: Act 17:31 Because he has appointed a day, in the which he will judge the world in righteousness by [that] man whom he has ordained; [whereof] he has given assurance unto all [men], in that he has raised him from the dead.

Act 17:32 And when they heard of the resurrection of the dead, some deceived: and others said, We will hear you²ⁱ again of this [matter].

Act 17:33 So Sha'ul [desired] departed from among them.

Act 17:34 However certain men clave unto him, and believed: among the which [was] Dionysius [devoted to shouting (Bacchus)] the Areopagite [a judge of the High Council], and a woman named Damaris [a heifer], and others with them.

Act 18:1 After these things Sha'ul [desired] departed from Athens [uncertainty], and came to Corinth [satiated]; Act 18:2 And found a certain Jewish person named Aquila [an eagle], born in Pontus [the sea], lately come from Italy [calf-like], with his wife Priscilla [ancient]; (because that Claudius [lame] had commanded all Y'hudim (Judeans) [praised of Yah] to depart from Rome [strength]:) and came unto them.

Act 18:3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

Act 18:4 And he reasoned in the synagogue every Shabbat [rest], and persuaded the Y'hudim (Judeans) [praised of Yah] and the Greeks [unstable: miry ones].

Act 18:5 And when Silas [woody] and Timothy [honoring God] were come from Macedonia [extended land], Sha'ul [desired] was pressed in the Spirit [Ruach], and testified to the Y'hudim (Judeans) [praised of Yah] [that] Yeshua [God is Salvation][was] Moshiaich [Messiah].

Act 18:6 And when they opposed themselves, and blasphemed, he shook [his] clothing, and said unto them, Your blood [be] upon your own heads; I

[am] clean: from from this time forth (from now on) I will go unto the Goyim [Gentiles].

Act 18:7 And he departed there, and entered into a certain [man's] house, named Justus [just], [one] that worshipped God-The Father, whose house bordered (was adjacent to) to the synagogue.

Act 18:8 And Crispus [curled], the chief ruler of the synagogue, believed on the Lord - Kurios with all his house; and many of the Corinthians [satiated] hearing believed, and were baptized.

Act 18:9 Then spoke the Lord - Kurios to Sha'ul [desired] in the night by a vision, Be not afraid, but speak, and hold not your²ⁱ peace:

Act 18:10 For I am with you²ⁱ, and no man shall set on you²ⁱ to hurt you²ⁱ: for I have much people in this city.

Act 18:11 And he continued [there] a year and six months, teaching the word of God-The Father among them.

Act 18:12 And when Gallio [one who lives on milk] was the deputy of Achaia [trouble], the Y'hudim (Judeans) [praised of Yah] made insurrection with one accord against Sha'ul [desired], and brought him to the judgment seat, Act 18:13 Saying, This [fellow] persuades men to worship God-The Father contrary to the law.

Act 18:14 And when Sha'ul [desired] was now about to open [his] mouth, Gallio [one who lives on milk] said unto the Y'hudim (Judeans) [praised of Yah], If it were a matter of wrong or wicked lewdness, O [you^{2gf}] Y'hudim (Judeans) [praised of Yah], reason would that I should bear with you: Act 18:15 But if it be a question of words and names, and [of] your law, look you^{2gf} [to it]; for I will be no judge of such [matters].

Act 18:16 And he drove them from the judgment seat.

Act 18:17 Then all the Greeks [unstable: miry ones] took Sosthenes [saviour of his nation], the chief ruler of the synagogue, and beat [him] before the judgment seat. And Gallio [one who lives on milk] cared for none of those things.

Act 18:18 And Sha'ul [desired] [after this] tarried [there] yet a good while, and then took his leave of the brethren, and sailed there into Aram [exalted] (Syria [etymology is uncertain]) [exalted], and with him Priscilla [ancient] and Aquila [an eagle]; having shorn [his] head in Cenchrea [millet]: for he had a vow.

Act 18:19 And he came to Ephesus [permitted], and left them there: but he himself entered into the synagogue, and reasoned with the Y'hudim (Judeans) [praised of Yah].

Act 18:20 When they desired [him] to wait longer time with them, he consented not; Act 18:21 But bade them farewell, saying, I must by all means keep this feast that comes in Yerushalayim [Foundation of Peace]: but I will return again unto you, if God-The Father will. And he sailed from Ephesus [permitted].

Act 18:22 And when he had landed at Caesarea [severed], and gone up, and saluted the church, he went down to Antioch [speedy as a chariot].

Act 18:23 And after he had spent some time [there], he departed, and went over [all] the country of Galatia [land of the Galli, Gauls, A Celt] and Phrygia [dry, barren] in order, strengthening all the disciples.

Act 18:24 And a certain Jewish man named Apollos [given by Apollo (etymology uncertain)], born at Alexandria [one who assists men], an eloquent man, [and] mighty in the scriptures, came to Ephesus [permitted].

Act 18:25 This man was instructed in the way of the Lord - Kurios; and being fervent in the Spirit [Ruach], he spoke and taught diligently the things of the Lord - Kurios, knowing only the baptism of Yochanan [Yehovah has graced].

Act 18:26 And he began to speak boldly in the synagogue: whom when Aquila [an eagle] and Priscilla [ancient] had heard, they took him unto [them], and expounded unto him the way of God-The Father more perfectly.

Act 18:27 And when he was disposed to pass into Achaia [trouble], the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: Act 18:28 For he mightily convinced the Y'hudim (Judeans) [praised of Yah], [and that] publicly, showing by the scriptures that Yeshua [God is Salvation] was Moshiach [Messiah].

Act 19:1 And it came to pass, that, while Apollos [given by Apollo (etymology uncertain)] was at Corinth [satiated], Sha'ul [desired] having passed through the upper coasts came to Ephesus [permitted]: and finding certain disciples, Act 19:2 He said unto them, Have you^{2gf} received the Holy Spirit [Ruach HaKodesh] since you^{2gf} believed? And they said unto him, We have not so much as heard whether there be any Holy Spirit [Ruach HaKodesh].

Act 19:3 And he said unto them, Unto what then were you^{2gf} baptized? And they said, Unto Yochanan [Yehovah has graced]'s baptism.

Act 19:4 Then said Sha'ul [desired], Yochanan [Yehovah has graced] truly baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Moshiach [Messiah] Yeshua [God is Salvation].

Act 19:5 When they heard [this], they were baptized in the name of the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation].

Act 19:6 And when Sha'ul [desired] had laid [his] hands upon them, the Holy Spirit [Ruach HaKodesh] came on them; and they spoke with tongues (foreign languages), and prophesied.

Act 19:7 And all the men were about twelve.

Act 19:8 And he went into the synagogue, and spoke boldly for the space of three months, disputing and persuading the things concerning the kingdom of God-The Father.

Act 19:9 But when different were hardened, and believed not, but spoke evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus [sovereign] .

Act 19:10 And this continued by the space of two years; so that all they which dwelt in Asia [orient] heard the word of the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation], both Y'hudim (Judeans) [praised of Yah] and Greeks [unstable: miry ones].

Act 19:11 And God-The Father wrought special miracles by the hands of Sha'ul [desired]: Act 19:12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

Act 19:13 Then certain of the vagabond Y'hudim (Judeans) [praised of Yah], exorcists, took upon them to call over them which had evil spirits the name of the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation], saying, We adjure you by Yeshua [God is Salvation]whom Sha'ul [desired] preaches.

Act 19:14 And there were seven sons of [one] Sceva [mind reader], a Jewish person , [and] chief of the priests, which did so.

Act 19:15 And the evil Spirit [Ruach] answered and said, Yeshua [God is Salvation]I know, and Sha'ul [desired] I know; but who are you^{2gf} ?

Act 19:16 And the man in whom the evil Spirit [Ruach] was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

Act 19:17 And this was known to all the Y'hudim (Judeans) [praised of Yah] and Greeks [unstable: miry ones] also dwelling at Ephesus [permitted]; and fear fell on them all, and the name of the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] was magnified.

Act 19:18 And many that believed came, and confessed, and showed their deeds.

Act 19:19 Many of them also which used Divination (or sorcery; or astrology) brought their books together, and burned them before all [men]: and they counted the price of them, and found [it] fifty thousand [pieces] of silver.

Act 19:20 So mightily grew the word of God-The Father and prevailed.

Act 19:21 After these things were ended, Sha'ul [desired] purposed in the Spirit [Ruach], when he had passed through Macedonia [extended land] and Achaia [trouble], to go to Yerushalayim [Foundation of Peace], saying, After I have been there, I must also see Rome [strength].

Act 19:22 So he sent into Macedonia [extended land] two of them that ministered unto him, Timothy [honoring God] and Erastus [beloved]; but he himself detained (held) in Asia [orient] for a season.

Act 19:23 And the same time there arose no small stir about that way.

Act 19:24 For a certain [man] named Demetrius [belonging to Ceres - goddess of agriculture (etymology uncertain)], a silversmith, which made silver shrines for Diana [complete light], brought no small gain unto the craftsmen; Act 19:25 Whom he called together with the workmen of like occupation, and said, Sirs, you^{2gf} know that by this craft we have our wealth.

Act 19:26 Moreover you^{2gf} see and hear, that not alone at Ephesus [permitted], but almost throughout all Asia [orient], this Sha'ul [desired] has persuaded and turned away much people, saying that they be no gods, which are made with hands: Act 19:27 So that not only this our craft is in danger to be set at nothing (despised); but also that the temple of the great goddess Diana [complete light] should be despised, and her magnificence should be destroyed, whom all Asia [orient] and the world worships.

Act 19:28 And when they heard [these sayings], they were full of wrath, and cried out, saying, Great [is] Diana [complete light] of the Ephesians [permitted].

Act 19:29 And the whole city was filled with confusion: and having caught Gaius [lord] and Aristarchus [the best ruler], men of Macedonia [extended land], Sha'ul [desired]'s companions in travel, they rushed with one accord into the theatre.

Act 19:30 And when Sha'ul [desired] would have entered in unto the people, the disciples suffered him not.

Act 19:31 And certain of the chief of Asia [orient], which were his friends, sent unto him, desiring [him] that he would not adventure himself into the theatre.

Act 19:32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

Act 19:33 And they drew Alexander [one who assists men] out of the multitude, the Y'hudim (Judeans) [praised of Yah] putting him forward. And Alexander [one who assists men] beckoned with the hand, and would have made his defense unto the people.

Act 19:34 But when they knew that he was a Jewish person, all with one voice about the space of two hours cried out, Great [is] Diana [complete light] of the Ephesians [permitted].

Act 19:35 And when the townclerk had appeased the people, he said, [You^{2gf}] men of Ephesus [permitted], what man is there that knows not how that the city of the Ephesians [permitted] is a worshipper of the great goddess Diana [complete light], and of the [image] which fell down from Jupiter?

Act 19:36 Seeing then that these things cannot be spoken against, you^{2gf} ought to be quiet, and to do nothing rashly.

Act 19:37 For you^{2gf} have brought here these men, which are neither robbers of temples, nor yet blasphemers of your goddess.

Act 19:38 For what reason if Demetrius [belonging to Ceres - goddess of agriculture (etymology uncertain)], and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

Act 19:39 But if you^{2gf} enquire any thing concerning other matters, it shall be determined in a lawful assembly.

Act 19:40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

Act 19:41 And when he had thus spoken, he dismissed the assembly.

Act 20:1 And after the uproar was ceased, Sha'ul [desired] called unto [him] the disciples, and embraced [them], and departed for to go into Macedonia [extended land].

Act 20:2 And when he had gone over those parts, and had given them much Exhortation (encouragement; counsel), he came into Greece, Act 20:3 And [there] abode three months. And when the Y'hudim (Judeans) [praised of Yah] laid wait for him, as he was about to sail into Aram [exalted] (Syria [etymology is uncertain]) [exalted], he purposed to return through Macedonia [extended land].

Act 20:4 And there accompanied him into Asia [orient] Sopater [saviour of his father] of Berea [well watered]; and of the Thessalonians [victory of falsity], Aristarchus [the best ruler] and Secundus [fortunate]; and Gaius [lord] of Derbe [tanner of skin], and Timothy [honoring God]; and of Asia [orient], Tychicus [fateful] and Trophimus [nutritious].

Act 20:5 These going before tarried for us at Troas (Trojan) [penetrated].

Act 20:6 And we sailed away from Philippi [lover of horses] after the days of unleavened bread, and came unto them to Troas (Trojan) [penetrated] in five days; where we abode seven days.

Act 20:7 And upon the first [day] of the week, when the disciples came together to break bread, Sha'ul [desired] preached unto them, ready to depart on the morrow; and continued his speech until midnight.

Act 20:8 And there were many lights in the upper chamber, where they were gathered together.

Act 20:9 And there sat in a window a certain young man named Eutychus [fortunate], being fallen into a deep sleep: and as Sha'ul [desired] was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

Act 20:10 And Sha'ul [desired] went down, and fell on him, and embracing [him] said, Trouble not yourselves; for his life is in him.

Act 20:11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

Act 20:12 And they brought the young man alive, and were not a little comforted.

Act 20:13 And we went before to ship, and sailed unto Assos [approaching], there intending to take in Sha'ul [desired]: for so had he appointed, minding himself to go afoot.

Act 20:14 And when he met with us at Assos [approaching], we took him in, and came to Mitylene [mutilated].

Act 20:15 And we sailed there, and came the next [day] over against Chios [snowy]; and the next [day] we arrived at Samos [a sandy bluff], and tarried at Trogyllium [a cache]; and the next [day] we came to Miletus [pure white fine wool].

Act 20:16 For Sha'ul [desired] had determined to sail by Ephesus [permitted], because he would not spend the time in Asia [orient]: for he hasted, if it were possible for him, to be at Yerushalayim [Foundation of Peace] the day of Pentecost.

Act 20:17 And from Miletus [pure white fine wool] he sent to Ephesus [permitted], and called the elders of the church.

Act 20:18 And when they were come to him, he said unto them, You^{2gf} know, from the first day that I came into Asia [orient], after what manner I have been with you at all seasons, Act 20:19 Serving the Lord - Kurios with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Y'hudim (Judeans) [praised of Yah]: Act 20:20 [And] how I kept back nothing that was profitable [unto you], but have showed you, and have taught you publickly, and from house to house, Act 20:21 Testifying both to the Y'hudim (Judeans) [praised of Yah], and also to the Greeks [unstable: miry ones], repentance toward God-The Father, and faith toward our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah].

Act 20:22 And now, behold, I go bound in the Spirit [Ruach] unto Yerushalayim [Foundation of Peace], not knowing the things that shall befall me there: Act 20:23 Save that the Holy Spirit [Ruach HaKodesh] witnesses in every city, saying that bonds and afflictions abide me.

Act 20:24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation], to testify the Gospel (joyful message) of the grace of God-The Father.

Act 20:25 And now, behold, I know that you^{2gf} all, among whom I have gone preaching the kingdom of God-The Father, shall see my face no more.

Act 20:26 For what reason I take you to record this day, that I [am] pure from the blood of all [men].

Act 20:27 For I have not shunned to declare unto you all the counsel of God-The Father.

Act 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit [Ruach HaKodesh] has made you overseers, to feed the church of Lord and God-The Father, which he has purchased with his own blood.

Act 20:29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Act 20:30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

Act 20:31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

Act 20:32 And now, brethren, I commend you to God-The Father, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Act 20:33 I have coveted no man's silver, or gold, or apparel.

Act 20:34 Yes, you^{2gf} yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

Act 20:35 I have showed you all things, how that so labouring you^{2gf} ought to support the weak, and to remember the words of the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation], how he said, It is more Blessed (Favored by God; happy; prosperous) to give than to receive.

Act 20:36 And when he had thus spoken, he kneeled down, and prayed with them all.

Act 20:37 And they all wept sore, and fell on Sha'ul [desired]'s neck, and kissed him , Act 20:38 Sorrowing most of all for the words which he spoke,

that they should see his face no more. And they accompanied him unto the ship.

Act 21:1 And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos [a public prison], and the [day] following unto Rhodes [rosy], and from there unto Patara [scattering, cursing]: Act 21:2 And finding a ship sailing over unto Phoenicia [land of palm trees], we went aboard, and set forth.

Act 21:3 Now when we had discovered Cyprus [love: a blossom], we left it on the left hand, and sailed into Aram [exalted] (Syria [etymology is uncertain]) [exalted], and landed at Tzor [a rock]: for there the ship was to unlade her burden.

Act 21:4 And finding disciples, we tarried there seven days: who said to Sha'ul [desired] through the Spirit [Ruach], that he should not go up to Yerushalayim [Foundation of Peace].

Act 21:5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till [we were] out of the city: and we kneeled down on the shore, and prayed.

Act 21:6 And when we had taken our leave one of another, we took ship; and they returned home again.

Act 21:7 And when we had finished [our] course from Tzor [a rock], we came to Ptolemais [warlike], and saluted the brethren, and abode with them one day.

Act 21:8 And the next [day] we that were of Sha'ul [desired]'s company departed, and came unto Caesarea [severed]: and we entered into the house of Philip [friend of horses] the evangelist, which was [one] of the seven; and abode with him.

Act 21:9 And the same man had four daughters, virgins, which did prophesy.

Act 21:10 And as we tarried [there] many days, there came down from Y'hudah [praised] a certain prophet, named Agav [locust].

Act 21:11 And when he was come unto us, he took Sha'ul [desired]'s belt, and bound his own hands and feet, and said, Thus says the Holy Spirit [Ruach HaKodesh], So shall the Y'hudim (Judeans) [praised of Yah] at Yerushalayim [Foundation of Peace] bind the man that owns this belt, and shall deliver [him] into the hands of the Goyim [Gentiles].

Act 21:12 And when we heard these things, both we, and they of that place, besought him not to go up to Yerushalayim [Foundation of Peace].

Act 21:13 Then Sha'ul [desired] answered, What mean you^{2gf} to weep and to break my heart? for I am ready not to be bound only, but also to die at Yerushalayim [Foundation of Peace] for the name of the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation].

Act 21:14 And when he would not be persuaded, we ceased, saying, The will of the Lord - Kurios be done.

Act 21:15 And after those days we took up our carriages, and went up to Yerushalayim [Foundation of Peace].

Act 21:16 There went with us also [certain] of the disciples of Caesarea [severed], and brought with them one Mnason [remembering] of Cyprus [love: a blossom], an old disciple, with whom we should lodge.

Act 21:17 And when we were come to Yerushalayim [Foundation of Peace], the brethren received us gladly.

Act 21:18 And the [day] following Sha'ul [desired] went in with us unto Ya'akov [heal-grabber]; and all the elders were present.

Act 21:19 And when he had saluted them, he declared particularly what things God-The Father had wrought among the Goyim [Gentiles] by his ministry.

Act 21:20 And when they heard [it], they glorified the Lord - Kurios, and said unto him, you²ⁱ see, brother, how many thousands of Y'hudim (Judeans) [praised of Yah] there are which believe; and they are all zealous of the law: Act 21:21 And they are informed of you²ⁱ, that you²ⁱ teach all the Y'hudim (Judeans) [praised of Yah] which are among the Goyim [Gentiles] to forsake Moshe [He Who Draws Out Of The Waters], saying that they ought not to circumcise [their] children, neither to walk after the customs.

Act 21:22 What is it therefore? the multitude must needs come together: for they will hear that you²ⁱ are come.

Act 21:23 Do therefore this that we say to you²ⁱ: We have four men which have a vow on them; Act 21:24 Them take, and purify yourself with them, and be at charges with them, that they may shave [their] heads: and all may know that those things, whereof they were informed concerning you²ⁱ, are nothing; but [that] you²ⁱ yourself also walk orderly, and keeps the law.

Act 21:25 As touching the Goyim [Gentiles] which believe, we have written [and] concluded that they observe no such thing, save only that they keep themselves from [things] offered to idols, and from blood, and from strangled, and from fornication.

Act 21:26 Then Sha'ul [desired] took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

Act 21:27 And when the seven days were almost ended, the Y'hudim (Judeans) [praised of Yah] which were of Asia [orient], when they saw him in the temple, stirred up all the people, and laid hands on him, Act 21:28 Crying out, Men of Yisra'el [He Holds Onto The Heel of God], help: This is the man, that teaches all [men] every where against the people, and the law, and this place: and further brought Greeks [unstable: miry ones] also into the temple, and has polluted this holy place.

Act 21:29 (For they had seen before with him in the city Trophimus [nutritious] an Ephesian [permitted], whom they supposed that Sha'ul [desired] had brought into the temple.) Act 21:30 And all the city was moved, and the people ran together: and they took Sha'ul [desired], and drew him out of the temple: and forthwith the doors were shut.

Act 21:31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Yerushalayim [Foundation of Peace] was in an uproar.

Act 21:32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Sha'ul [desired].

Act 21:33 Then the chief captain came near, and took him, and commanded [him] to be bound with two chains; and demanded who he was, and what he had done.

Act 21:34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

Act 21:35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

Act 21:36 For the multitude of the people followed after, crying, Away with him.

Act 21:37 And as Sha'ul [desired] was to be led into the castle, he said unto the chief captain, May I speak unto you²ⁱ ? Who said, Can you²ⁱ speak Greek [unstable: the miry one]?

Act 21:38 Are not you²ⁱ that *Mitzri* [Egyptian], which before these days made an uproar, and led out into the wilderness four thousand men that were murderers?

Act 21:39 But Sha'ul [desired] said, I am a man [which am] a Jewish person of Tarsus [a flat basket], [a city] in Cilicia [the land which rolls], a citizen of no mean city: and, I beseech (to call upon; appeal; beg) you²ⁱ , suffer (allow, to let, permit) me to speak unto the people.

Act 21:40 And when he had given him license, Sha'ul [desired] stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spoke unto [them] in the '*Evri'ot* [Hebrew] tongue, saying, Act 22:1 Men, brethren, and fathers, hear you^{2gf} my defense [which I make] now unto you.

Act 22:2 (And when they heard that he spoke in the '*Evri'ot* [Hebrew] tongue to them, they kept the more silence: and he says,) Act 22:3 I am truly a man [which am] a Jewish person , born in Tarsus [a flat basket], [a city] in Cilicia [the land which rolls], yet brought up in this city at the feet of Gamali'el [Reward of God], [and] taught according to the perfect manner of the law of the fathers, and was zealous toward God-The Father, as you^{2gf} all are this day.

Act 22:4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

Act 22:5 As also the High Priest does bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Dammesek (Damascus) [silent is the sackcloth weaver], to bring them which were there bound unto Yerushalayim [Foundation of Peace], for to be punished.

Act 22:6 And it came to pass, that, as I made my journey, and was come near unto Dammesek (Damascus) [silent is the sackcloth weaver] about noon, suddenly there shone from heaven a great light round about me.

Act 22:7 And I fell unto the ground, and heard a voice saying unto me, Sha'ul [desired], Sha'ul [desired], why persecute you²ⁱ me?

Act 22:8 And I answered, Who are you²ⁱ, Lord - Kurios? And he said unto me, I am Yeshua [God is Salvation] of Natzeret [one separated], whom you²ⁱ persecute .

Act 22:9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spoke to me.

Act 22:10 And I said, What shall I do, Lord - Kurios? And the Lord - Kurios said unto me, Arise, and go into Dammesek (Damascus) [silent is the sackcloth weaver]; and there it shall be told you²ⁱ of all things which are appointed for you²ⁱ to do.

Act 22:11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Dammesek (Damascus) [silent is the sackcloth weaver].

Act 22:12 And one Ananias, a devout man according to the law, having a good report of all the Y'hudim (Judeans) [praised of Yah] which dwelt [there], Act 22:13 Came unto me, and stood, and said unto me, Brother Sha'ul [desired], receive your²ⁱ sight. And the same hour I looked up upon him.

Act 22:14 And he said, The God-The Father of our fathers has chosen you²ⁱ, that you²ⁱ should know his will, and see that Just One, and should hear the voice of his mouth.

Act 22:15 For you²ⁱ shall be his witness unto all men of what you²ⁱ have seen and heard.

Act 22:16 And now why wait you²ⁱ? arise, and be baptized, and wash away your²ⁱ sins, calling on the name of the Lord - Kurios.

Act 22:17 And it came to pass, that, when I was come again to Yerushalayim [Foundation of Peace], even while I prayed in the temple, I was in a trance; Act 22:18 And saw him saying unto me, Make haste, and get you²ⁱ quickly out of Yerushalayim [Foundation of Peace]: for they will not receive your²ⁱ testimony concerning me.

Act 22:19 And I said, Lord - Kurios, they know that I imprisoned and beat in every synagogue them that believed on you²ⁱ:

Act 22:20 And when the blood of your²ⁱ martyr Stephen [crowned] was shed, I also was standing by, and consenting unto his death, and kept the

clothing of them that killed him.

Act 22:21 And he said unto me, Depart: for I will send you²ⁱ far hence unto the Goyim [Gentiles].

Act 22:22 And they gave him audience unto this word, and [then] lifted up their voices, and said, Away with such a [fellow] from the earth: for it is not fit that he should live.

Act 22:23 And as they cried out, and cast off [their] clothes, and threw dust into the air, Act 22:24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

Act 22:25 And as they bound him with thongs, Sha'ul [desired] said unto the Centurion (Roman commander of an hundred men) that stood by, Is it lawful for you to scourge a man that is a Roman [strength], and uncondemned?

Act 22:26 When the Centurion (Roman commander of an hundred men) heard [that], he went and told the chief captain, saying, Take heed what you²ⁱ do: for this man is a Roman [strength].

Act 22:27 Then the chief captain came, and said unto him, Tell me, are you²ⁱ a Roman [strength]? He said, Yes.

Act 22:28 And the chief captain answered, With a great sum obtained I this freedom. And Sha'ul [desired] said, But I was [free] born.

Act 22:29 Then immediately they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman [strength], and because he had bound him.

Act 22:30 On the morrow, because he would have known the certainty wherefore he was accused of the Y'hudim (Judeans) [praised of Yah], he loosed him from [his] bands, and commanded the chief priests and all their council to appear, and brought Sha'ul [desired] down, and set him before them.

Act 23:1 And Sha'ul [desired], earnestly beholding the council, said, Men [and] brethren, I have lived in all good conscience before God-The Father until this day.

Act 23:2 And the High Priest Ananias [whom Yehovah has graciously given] commanded them that stood by him to strike him on the mouth.

Act 23:3 Then said Sha'ul [desired] unto him, God-The Father shall strike you²ⁱ, [you²ⁱ] whited wall: for sit you²ⁱ to judge me after the law, and command me to be smitten contrary to the law?

Act 23:4 And they that stood by said, Revile you²ⁱ God-The Father's High Priest?

Act 23:5 Then said Sha'ul [desired], I did not know not, brethren, that he was the High Priest: for it is written, you²ⁱ shall not speak evil of the ruler of your²ⁱ people.

Act 23:6 But when Sha'ul [desired] perceived that the one part were Tz'dukim (Sadducees) [followers of the right], and the other P'rushim (Pharisee [separatist]s) [separatists], he cried out in the council, Men [and] brethren, I am a Pharisee [separatist], the son of a Pharisee [separatist]: of the hope and resurrection of the dead I am called in question.

Act 23:7 And when he had so said, there arose a dissension between the P'rushim (Pharisees) [separatists] and the Tz'dukim (Sadducees) [followers of the right]: and the multitude was divided.

Act 23:8 For the Tz'dukim (Sadducees) [followers of the right] say that there is no resurrection, neither angel, nor Spirit [Ruach]: but the P'rushim (Pharisees) [separatists] confess both.

Act 23:9 And there arose a great cry: and the Torah-teachers (Scribes) [that were] of the P'rushim (Pharisee [separatist]s) [separatists]' part arose, and strove, saying, We find no evil in this man: but if a Spirit [Ruach] or an angel has spoken to him, let us not fight against God-The Father.

Act 23:10 And when there arose a great dissension, the chief captain, fearing lest Sha'ul [desired] should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring [him] into the castle.

Act 23:11 And the night following the Lord - Kurios stood by him, and said, Be of good cheer, Sha'ul [desired]: for as you²ⁱ have testified of me in Yerushalayim [Foundation of Peace], so must you²ⁱ bear witness also at Rome [strength].

Act 23:12 And when it was day, certain of the Y'hudim (Judeans) [praised of Yah] banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Sha'ul [desired].

Act 23:13 And they were more than forty which had made this conspiracy.

Act 23:14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Sha'ul [desired].

Act 23:15 Now therefore you^{2gf} with the council signify to the chief captain that he bring him down unto you tomorrow, as though you^{2gf} would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

Act 23:16 And when Sha'ul [desired]'s sister's son heard of their lying in wait, he went and entered into the castle, and told Sha'ul [desired].

Act 23:17 Then Sha'ul [desired] called one of the centurions unto [him], and said, Bring this young man unto the chief captain: for he has a certain thing to tell him.

Act 23:18 So he took him, and brought [him] to the chief captain, and said, Sha'ul [desired] the prisoner called me unto [him], and prayed me to bring this young man unto you²ⁱ, who has something to say unto you²ⁱ.

Act 23:19 Then the chief captain took him by the hand, and went [with him] aside privately, and asked [him], What is that you²ⁱ have to tell me?

Act 23:20 And he said, The Y'hudim (Judeans) [praised of Yah] have agreed to desire you²ⁱ that you²ⁱ would bring down Sha'ul [desired] tomorrow into the council, as though they would enquire somewhat of him more perfectly.

Act 23:21 But do not you²ⁱ yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from you²ⁱ.

Act 23:22 So the chief captain [then] let the young man depart, and charged [him, See you²ⁱ] tell no man that you²ⁱ have showed these things to me.

Act 23:23 And he called unto [him] two centurions, saying, Make ready two hundred soldiers to go to Caesarea [severed], and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; Act 23:24 And provide [them] beasts, that they may set Sha'ul [desired] on, and bring [him] safe unto Felix [happy] the governor.

Act 23:25 And he wrote a letter after this manner: Act 23:26 Claudius [lame] Lysias [releaser] unto the most excellent governor Felix [happy] [send] greeting.

Act 23:27 This man was taken of the Y'hudim (Judeans) [praised of Yah], and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman [strength].

Act 23:28 And when I would have known the cause wherefore they accused him, I brought him forth into their council: Act 23:29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

Act 23:30 And when it was told me how that the Y'hudim (Judeans) [praised of Yah] laid wait for the man, I sent immediately to you²ⁱ, and gave commandment to his accusers also to say before you²ⁱ what [they had] against him. Farewell.

Act 23:31 Then the soldiers, as it was commanded them, took Sha'ul [desired], and brought [him] by night to Antipatris [for forefather].

Act 23:32 On the morrow they left the horsemen to go with him, and returned to the castle: Act 23:33 Who, when they came to Caesarea [severed], and delivered the Epistle (important or formal letter) to the governor, presented Sha'ul [desired] also before him.

Act 23:34 And when the governor had read [the letter], he asked of what province he was. And when he understood that [he was] of Cilicia [the land which rolls]; Act 23:35 I will hear you²ⁱ, said he, when your²ⁱ accusers are also come. And he commanded him to be kept in Herod [heroic]'s judgment hall.

Act 24:1 And after five days Ananias [whom Yehovah has graciously given] the High Priest descended with the elders, and [with] a certain orator [named] Tertullus [triple-hardened], who informed the governor against Sha'ul [desired].

Act 24:2 And when he was called forth, Tertullus [triple-hardened] began to accuse [him], saying, Seeing that by you²ⁱ we enjoy great quietness, and that very worthy deeds are done unto this nation by your²ⁱ providence,

Act 24:3 We accept [it] always, and in all places, most noble Felix [happy], with all thankfulness.

Act 24:4 Yet, that I be not further tedious unto you²ⁱ, I pray you²ⁱ that you²ⁱ would hear us of your²ⁱ clemency a few words.

Act 24:5 For we have found this man [a] pestilent [fellow], and a mover of sedition among all the Y'hudim (Judeans) [praised of Yah] throughout the

world, and a ringleader of the sect of the Nazarenes: Act 24:6 Who also has gone about to Profane (treat as common; defile) the temple: whom we took, and would have judged according to our law.

Act 24:7 But the chief captain Lysias [releaser] came [upon us], and with great violence took [him] away out of our hands, Act 24:8 Commanding his accusers to come unto you²ⁱ : by examining of whom yourself may take knowledge of all these things, whereof we accuse him.

Act 24:9 And the Y'hudim (Judeans) [praised of Yah] also assented, saying that these things were so.

Act 24:10 Then Sha'ul [desired], after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that you²ⁱ have been of many years a judge unto this nation, I do the more cheerfully answer for myself:

Act 24:11 Because that you²ⁱ may understand, that there are yet but twelve days since I went up to Yerushalayim [Foundation of Peace] for to worship.

Act 24:12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: Act 24:13 Neither can they prove the things whereof they now accuse me.

Act 24:14 But this I confess unto you²ⁱ , that after the way which they call heresy, so worship I the God-The Father of my fathers, believing all things which are written in the law and in the prophets: Act 24:15 And have hope toward God-The Father, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

Act 24:16 And herein do I exercise myself, to have always a conscience void of offence toward God-The Father, and [toward] men.

Act 24:17 Now after many years I came to bring alms to my nation, and offerings.

Act 24:18 Whereupon certain Y'hudim (Judeans) [praised of Yah] from Asia [orient] found me purified in the temple, neither with multitude, nor with tumult.

Act 24:19 Who ought to have been here before you²ⁱ , and object, if they had ought against me.

Act 24:20 Or else let these same [here] say, if they have found any evil doing in me, while I stood before the council, Act 24:21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

Act 24:22 And when Felix [happy] heard these things, having more perfect knowledge of [that] way, he deferred them, and said, When Lysias [releaser] the chief captain shall come down, I will know the uttermost of your matter.

Act 24:23 And he commanded a Centurion (Roman commander of an hundred men) to keep Sha'ul [desired], and to let [him] have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

Act 24:24 And after certain days, when Felix [happy] came with his wife Drusilla, which was a Jewish person, he sent for Sha'ul [desired], and heard him concerning the faith in Moshiach [Messiah].

Act 24:25 And as he reasoned of righteousness, self-control, and judgment to come, Felix [happy] trembled, and answered, Go your²ⁱ way for this time; when I have a convenient (fit; appropriate; proper (one's own; peculiar; particular)) season, I will call for you²ⁱ .

Act 24:26 He hoped also that money should have been given him of Sha'ul [desired], that he might loose him: wherefore he sent for him the oftener, and communed with him.

Act 24:27 But after two years Porcius Festus [swinish festival] came into Felix [happy]' room: and Felix [happy], willing to show the Y'hudim (Judeans) [praised of Yah] a pleasure, left Sha'ul [desired] bound.

Act 25:1 Now when Festus was come into the province, after three days he ascended from Caesarea [severed] to Yerushalayim [Foundation of Peace].

Act 25:2 Then the High Priest and the chief of the Y'hudim (Judeans) [praised of Yah] informed him against Sha'ul [desired], and besought him,

Act 25:3 And desired favour against him, that he would send for him to Yerushalayim [Foundation of Peace], laying wait in the way to kill him.

Act 25:4 But Festus answered, that Sha'ul [desired] should be kept at Caesarea [severed], and that he himself would depart shortly [there].

Act 25:5 Let them therefore, said he, which among you are able, go down with [me], and accuse this man, if there be any wickedness in him .

Act 25:6 And when he had tarried among them more than ten days, he went down unto Caesarea [severed]; and the next day sitting on the judgment seat commanded Sha'ul [desired] to be brought.

Act 25:7 And when he was come, the Y'hudim (Judeans) [praised of Yah] which came down from Yerushalayim [Foundation of Peace] stood round

about, and laid many and grievous complaints against Sha'ul [desired], which they could not prove.

Act 25:8 While he answered for himself, Neither against the law of the Y'hudim (Judeans) [praised of Yah], neither against the temple, nor yet against Caesar [venerable], have I offended any thing at all.

Act 25:9 But Festus, willing to do the Y'hudim (Judeans) [praised of Yah] a pleasure, answered Sha'ul [desired], and said, Will you²¹ go up to Yerushalayim [Foundation of Peace], and there be judged of these things before me?

Act 25:10 Then said Sha'ul [desired], I stand at Caesar [venerable]'s judgment seat, where I ought to be judged: to the Y'hudim (Judeans) [praised of Yah] have I done no wrong, as you²¹ very well know.

Act 25:11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar [venerable].

Act 25:12 Then Festus [festival], when he had conferred with the council, answered, Have you²¹ appealed unto Caesar [venerable]? unto Caesar [venerable] shall you²¹ go.

Act 25:13 And after certain days king Agrippa [Hero like] and Bernice [bring victory] came unto Caesarea [severed] to salute Festus [festival].

Act 25:14 And when they had been there many days, Festus [festival] declared Sha'ul [desired]'s cause unto the king, saying, There is a certain man left in bonds by Felix [happy]: Act 25:15 About whom, when I was at Yerushalayim [Foundation of Peace], the chief priests and the elders of the Y'hudim (Judeans) [praised of Yah] informed [me], desiring [to have] judgment against him.

Act 25:16 To whom I answered, It is not the manner of the Romans [strength] to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.

Act 25:17 Therefore, when they were come here, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

Act 25:18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed: Act 25:19 But had certain questions against him of their own superstition, and of one Yeshua [God is Salvation], which was dead, whom Sha'ul [desired] affirmed to be alive.

Act 25:20 And because I doubted of such manner of questions, I asked [him] whether he would go to Yerushalayim [Foundation of Peace], and there be judged of these matters.

Act 25:21 But when Sha'ul [desired] had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar [venerable].

Act 25:22 Then Agrippa [Hero like] said unto Festus [festival], I would also hear the man myself. Tomorrow, said he, you²ⁱ shall hear him.

Act 25:23 And on the morrow, when Agrippa [Hero like] was come, and Bernice [bring victory], with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus [festival]' commandment Sha'ul [desired] was brought forth.

Act 25:24 And Festus [festival] said, King Agrippa [Hero like], and all men which are here present with us, you^{2gf} see this man, about whom all the multitude of the Y'hudim (Judeans) [praised of Yah] have dealt with me, both at Yerushalayim [Foundation of Peace], and [also] here, crying that he ought not to live any longer.

Act 25:25 But when I found that he had committed nothing worthy of death, and that he himself has appealed to Augustus, I have determined to send him.

Act 25:26 Of whom I have no certain thing to write unto my lord. For what reason I have brought him forth before you, and specially before you²ⁱ, O king Agrippa [Hero like], that, after examination had, I might have somewhat to write.

Act 25:27 For it seems to me unreasonable to send a prisoner, and not withal to signify the crimes [laid] against him.

Act 26:1 Then Agrippa [Hero like] said unto Sha'ul [desired], you²ⁱ are permitted to speak for yourself. Then Sha'ul [desired] stretched forth the hand, and answered for himself: Act 26:2 I think myself happy, king Agrippa [Hero like], because I shall answer for myself this day before you²ⁱ touching all the things whereof I am accused of the Y'hudim (Judeans)

[praised of Yah]: Act 26:3 Especially [because I know] you²ⁱ to be expert in all customs and questions which are among the Y'hudim (Judeans) [praised of Yah]: wherefore I beseech (to call upon; appeal; beg) you²ⁱ to hear me patiently.

Act 26:4 My manner of life from my youth, which was at the first among my own nation at Yerushalayim [Foundation of Peace], know all the Y'hudim (Judeans) [praised of Yah]; Act 26:5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee [separatist].

Act 26:6 And now I stand and am judged for the hope of the promise made of God-The Father unto our fathers: Act 26:7 Unto which [promise] our twelve tribes, instantly serving [God-The Father] day and night, hope to come. For which hope's sake, king Agrippa [Hero like], I am accused of the Y'hudim (Judeans) [praised of Yah].

Act 26:8 Why should it be thought a thing incredible with you, that God-The Father should raise the dead?

Act 26:9 I truly thought with myself, that I ought to do many things contrary to the name of Yeshua [God is Salvation] of Natzeret [one separated].

Act 26:10 Which thing I also did in Yerushalayim [Foundation of Peace]: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against [them].

Act 26:11 And I punished them oft in every synagogue, and compelled [them] to blaspheme; and being exceedingly mad against them, I persecuted [them] even unto strange cities.

Act 26:12 Whereupon as I went to Dammesek (Damascus) [silent is the sackcloth weaver] with authority and commission from the chief priests, Act 26:13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

Act 26:14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the 'Evri'ot [Hebrew] tongue, Sha'ul [desired], Sha'ul [desired], why persecute you²ⁱ me? [it is] hard for you²ⁱ to kick against the pricks.

Act 26:15 And I said, Who are you²ⁱ , Lord - Kurios? And he said, I am Yeshua [God is Salvation] whom you²ⁱ persecute.

Act 26:16 But rise, and stand upon your²ⁱ feet: for I have appeared unto you²ⁱ for this purpose, to make you²ⁱ a minister and a witness both of these things which you²ⁱ have seen, and of those things in the which I will appear unto you²ⁱ ;

Act 26:17 Delivering you²ⁱ from the people, and [from] the Goyim [Gentiles], unto whom now I send you²ⁱ ,

Act 26:18 To open their eyes, [and] to turn [them] from darkness to light, and [from] the power of Satan [the adversary] unto God-The Father, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Act 26:19 Whereupon, O king Agrippa [Hero like], I was not disobedient unto the heavenly vision: Act 26:20 But showed first unto them of Dammesek (Damascus) [silent is the sackcloth weaver], and at Yerushalayim [Foundation of Peace], and throughout all the coasts of Y'udah [praised], and [then] to the Goyim [Gentiles], that they should repent and turn to God-The Father, and do works meet for repentance.

Act 26:21 For these causes the Y'hudim (Judeans) [praised of Yah] caught me in the temple, and went about to kill [me].

Act 26:22 Having therefore obtained help of God-The Father, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moshe [He Who Draws Out Of The Waters] did say should come: Act 26:23 That Moshiach [Messiah] should suffer (allow, to let, permit), [and] that he should be the first that should rise from the dead, and should show light unto the people, and to the Goyim [Gentiles].

Act 26:24 And as he thus spoke for himself, Festus [festival] said with a loud voice, Sha'ul [desired], you²ⁱ are beside yourself; much learning does make you²ⁱ mad.

Act 26:25 But he said, I am not mad, most noble Festus [festival]; but speak forth the words of truth and soberness.

Act 26:26 For the king knows of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner .

Act 26:27 King Agrippa [Hero like], believe you²ⁱ the prophets? I know that you²ⁱ believe.

Act 26:28 Then Agrippa [Hero like] said unto Sha'ul [desired], Almost you²ⁱ persuade me to be a Christian [Messianic - Follower of Messiah].

Act 26:29 And Sha'ul [desired] said, I would to God-The Father, that not only you²ⁱ , but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

Act 26:30 And when he had thus spoken, the king rose up, and the governor, and Bernice [bring victory], and they that sat with them: Act 26:31 And when they were gone aside, they talked between themselves, saying, This man does nothing worthy of death or of bonds.

Act 26:32 Then said Agrippa [Hero like] unto Festus [festival], This man might have been set at liberty, if he had not appealed unto Caesar [venerable].

Act 27:1 And when it was determined that we should sail into Italy [calf-like], they delivered Sha'ul [desired] and certain other prisoners unto [one] named Julius [soft-haired], a Centurion (Roman commander of an hundred men) of Augustus' band.

Act 27:2 And entering into a ship of Adramyttium [I shall abide in death], we launched, meaning to sail by the coasts of Asia [orient]; [one] Aristarchus [the best ruler], a Macedonian [burning] of Thessalonica [victory of falsity], being with us.

Act 27:3 And the next [day] we touched at Tzidon [hunting]. And Julius [soft-haired] courteously entreated Sha'ul [desired], and gave [him] liberty to go unto his friends to refresh himself.

Act 27:4 And when we had launched from there, we sailed under Cyprus [love: a blossom], because the winds were contrary.

Act 27:5 And when we had sailed over the sea of Cilicia [the land which rolls] and Pamphylia [of every tribe], we came to Myra, [a city] of Lycia [wolfish].

Act 27:6 And there the Centurion (Roman commander of an hundred men) found a ship of Alexandria [one who assists men] sailing into Italy [calf-like]; and he put us in it.

Act 27:7 And when we had sailed slowly many days, and scarce were come over against Cnidus [netted], the wind not suffering us, we sailed under

Crete [fleshy], over against Salmone [clothed]; Act 27:8 And, hardly passing it, came unto a place which is called The Fair Havens; near whereunto was the city [of] Lasea [shaggy].

Act 27:9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Sha'ul [desired] admonished [them], Act 27:10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

Act 27:11 Nevertheless the Centurion (Roman commander of an hundred men) believed the master and the owner of the ship, more than those things which were spoken by Sha'ul [desired].

Act 27:12 And because the haven was not commodious to winter in, the more part advised to depart there also, if by any means they might attain to Phoenicia [land of palm trees], [and there] to winter; [which is] an haven of Crete [fleshy], and lies toward the south west and north west.

Act 27:13 And when the south wind blew softly, supposing that they had obtained [their] purpose, loosing [there], they sailed close by Crete [fleshy].

Act 27:14 But not long after there arose against it a tempestuous wind, called Euroclydon (furious, northeasterly wind) [a violent agitation].

Act 27:15 And when the ship was caught, and could not bear up into the wind, we let [her] drive.

Act 27:16 And running under a certain island which is called Clauda [lame], we had much work to come by the boat: Act 27:17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, struck sail, and so were driven.

Act 27:18 And we being exceedingly tossed with a tempest, the next [day] they lightened the ship; Act 27:19 And the third [day] we cast out with our own hands the tackling of the ship.

Act 27:20 And when neither sun nor stars in many days appeared, and no small tempest lay on [us], all hope that we should be saved was then taken away.

Act 27:21 But after long abstinence Sha'ul [desired] stood forth in the midst of them, and said, Sirs, you^{2gf} should have listened unto me, and not have loosed from Crete [fleshy], and to have gained this harm and loss.

Act 27:22 And now I exhort you to be of good cheer: for there shall be no loss of [any man's] life among you, but of the ship.

Act 27:23 For there stood by me this night the angel of God-The Father, whose I am, and whom I serve, Act 27:24 Saying, Fear not, Sha'ul [desired]; you²ⁱ must be brought before Caesar [venerable]: and, lo, God-The Father has given you²ⁱ all them that sail with you²ⁱ .

Act 27:25 For what reason, sirs, be of good cheer: for I believe God-The Father, that it shall be even as it was told me.

Act 27:26 However we must be cast upon a certain island.

Act 27:27 But when the fourteenth night was come, as we were driven up and down in Adria (Adriatic) [without wood], about midnight the shipmen deemed that they drew near to some country; Act 27:28 And sounded, and found [it] twenty fathoms: and when they had gone a little further, they sounded again, and found [it] fifteen fathoms.

Act 27:29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

Act 27:30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Act 27:31 Sha'ul [desired] said to the Centurion (Roman commander of an hundred men) and to the soldiers, Except these abide in the ship, you^{2gf} cannot be saved.

Act 27:32 Then the soldiers cut off the ropes of the boat, and let her fall off.

Act 27:33 And while the day was coming on, Sha'ul [desired] besought [them] all to take meat, saying, This day is the fourteenth day that you^{2gf} have tarried and continued fasting, having taken nothing .

Act 27:34 For what reason I pray you to take [some] meat: for this is for your health: for there shall not an hair fall from the head of any of you.

Act 27:35 And when he had thus spoken, he took bread, and gave thanks to God-The Father in presence of them all: and when he had broken [it], he began to eat.

Act 27:36 Then were they all of good cheer, and they also took [some] meat.

Act 27:37 And we were in all in the ship two hundred threescore and sixteen souls.

Act 27:38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

Act 27:39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

Act 27:40 And when they had taken up the anchors, they committed [themselves] unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

Act 27:41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

Act 27:42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

Act 27:43 But the Centurion (Roman commander of an hundred men), willing to save Sha'ul [desired], kept them from [their] purpose; and commanded that they which could swim should cast [themselves] first [into the sea], and get to land: Act 27:44 And the rest, some on boards, and some on [broken pieces] of the ship. And so it came to pass, that they escaped all safe to land.

Act 28:1 And when they were escaped, then they knew that the island was called Melita (Malta) [honey].

Act 28:2 And the barbarous (foreign) people showed us exceptional kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

Act 28:3 And when Sha'ul [desired] had gathered a bundle of sticks, and laid [them] on the fire, there came a viper out of the heat, and fastened on his hand.

Act 28:4 And when the barbarians saw the [venomous] beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he has escaped the sea, yet vengeance suffers not to live.

Act 28:5 And he shook off the beast into the fire, and felt no harm.

Act 28:6 However they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

Act 28:7 In the same quarters were possessions of the chief man of the island, whose name was Publius [popular]; who received us, and lodged us three days courteously.

Act 28:8 And it came to pass, that the father of Publius [popular] lay sick of a fever and of a bloody flux (bloody flow from the body; dysentery): to whom Sha'ul [desired] entered in, and prayed, and laid his hands on him, and healed him .

Act 28:9 So when this was done, others also, which had diseases in the island, came, and were healed: Act 28:10 Who also honoured us with many honours; and when we departed, they laded [us] with such things as were necessary.

Act 28:11 And after three months we departed in a ship of Alexandria [one who assists men], which had wintered in the isle, whose sign was Castor [beaver] and Pollux [crown].

Act 28:12 And landing at Syracuse [a Syrian hearing], we tarried [there] three days.

Act 28:13 And from there we went on a circular course (go around, encircle; encompass), and came to Rhegium [breach (breaking forth; a break; opening, inlet)]: and after one day the south wind blew, and we came the next day to Puteoli [sulphurous springs]: Act 28:14 Where we found brethren, and were desired to wait with them seven days: and so we went toward Rome [strength].

Act 28:15 And from there, when the brethren heard of us, they came to meet us as far as Appii [The Market Place Appius] Forum, and The Three Taverns: whom when Sha'ul [desired] saw, he thanked God-The Father, and took courage.

Act 28:16 And when we came to Rome [strength], the Centurion (Roman commander of an hundred men) delivered the prisoners to the captain of the guard: but Sha'ul [desired] was suffered to dwell by himself with a soldier that kept him.

Act 28:17 And it came to pass, that after three days Sha'ul [desired] called the chief of the Y'hudim (Judeans) [praised of Yah] together: and when they were come together, he said unto them, Men [and] brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Yerushalayim [Foundation of Peace] into the hands of the Romans [strength].

Act 28:18 Who, when they had examined me, would have let [me] go, because there was no cause of death in me.

Act 28:19 But when the Y'hudim (Judeans) [praised of Yah] spoke against [it], I was constrained to appeal unto Caesar [venerable]; not that I had ought to accuse my nation of.

Act 28:20 For this cause therefore have I called for you, to see [you], and to speak with [you]: because that for the hope of Yisra'el [He Holds Onto The Heel of God] I am bound with this chain.

Act 28:21 And they said unto him, We neither received letters out of Y'hudah [praised] concerning you²ⁱ, neither any of the brethren that came showed or spoke any harm of you²ⁱ.

Act 28:22 But we desire to hear of you²ⁱ what you²ⁱ think: for as concerning this sect, we know that every where it is spoken against.

Act 28:23 And when they had appointed him a day, there came many to him into [his] lodging; to whom he expounded and testified the kingdom of God-The Father, persuading them concerning Yeshua [God is Salvation], both out of the law of Moshe [He Who Draws Out Of The Waters], and [out of] the prophets, from morning till evening.

Act 28:24 And some believed the things which were spoken, and some believed not .

Act 28:25 And when they agreed not among themselves, they departed, after that Sha'ul [desired] had spoken one word, Well spoke the Holy Spirit [Ruach HaKodesh] by Yesha'yahu [Yah is salvation] the prophet unto our fathers, Act 28:26 Saying, Go unto this people, and say, Hearing you^{2gf} shall hear, and shall not understand; and seeing you^{2gf} shall see, and not perceive: Act 28:27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with [their] eyes, and hear with [their] ears, and understand with [their] heart, and should be converted, and I should heal them.

Act 28:28 Be it known therefore unto you, that the salvation of God-The Father is sent unto the Goyim [Gentiles], and [that] they will hear it.

Act 28:29 And when he had said these words, the Y'hudim (Judeans) [praised of Yah] departed, and had great reasoning among themselves.

Act 28:30 And Sha'ul [desired] dwelt two whole years in his own hired house, and received all that came in unto him, Act 28:31 Preaching the

kingdom of God-The Father, and teaching those things which concern the
Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation]
Moshiach [Messiah], with all confidence, no man forbidding him.

**The Epistles Romans Rom 1:1 Sha'ul
[desired], a slave of Yeshua [God is
Salvation] Moshiach [Messiah],
called [to be] an apostle, separated
unto the Gospel (joyful message) of
God-The Father, Rom 1:2 (Which
he had promised afore by his
prophets in the holy scriptures,)
Rom 1:3 Concerning his Son
Yeshua [God is Salvation]
Moshiach [Messiah] our Lord -
Kurios, which was made of the seed
of David [Beloved] according to the
flesh; Rom 1:4 And declared [to be]
the Son of God-The Father with
power, according to the Spirit
[Ruach] of holiness, by the
resurrection from the dead: Rom**

**1:5 By whom we have received
grace and apostleship, for
obedience to the faith among all
nations, for his name: Rom 1:6
Among whom are you^{2gf} also the
called of Yeshua [God is Salvation]
Moshiach [Messiah]: Rom 1:7 To
all that be in Rome [strength],
beloved of God-The Father, called
[to be] saints: Grace to you and
peace from God-The Father our
Father, and the Lord - Kurios [he
to whom a person belongs] Yeshua
[God is Salvation] Moshiach
[Messiah].**

Rom 1:8 First, I thank my God-The Father through Yeshua [God is Salvation] Moshiach [Messiah] for you all, that your faith is spoken of throughout the whole world.

Rom 1:9 For God-The Father is my witness, whom I serve with my Spirit [Ruach] in the Gospel (joyful message) of his Son, that without ceasing I

make mention of you always in my prayers; Rom 1:10 Making request, if by any means now at length I might have a prosperous journey by the will of God-The Father to come unto you.

Rom 1:11 For I long to see you, that I may impart unto you some spiritual gift, to the end you^{2gf} may be established;

Rom 1:12 That is, that I may be comforted together with you by the mutual faith both of you and me.

Rom 1:13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but hinder (or obstruct) up to this time,) that I might have some fruit among you also, even as among other Goyim [Gentiles].

Rom 1:14 I am debtor both to the Greeks [unstable: miry ones], and to the Barbarians; both to the wise, and to the unwise.

Rom 1:15 So, as much as in me is, I am ready to preach the Gospel (joyful message) to you that are at Rome [strength] also.

Rom 1:16 For I am not ashamed of the Gospel (joyful message) of Moshiach [Messiah]: for it is the power of God-The Father unto salvation to every one that believes; to the Jew first, and also to the Greek [unstable: the miry one].

Rom 1:17 For in it is the righteousness of God-The Father revealed from faith to faith: as it is written, The just shall live by faith.

Rom 1:18 For the wrath of God-The Father is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Rom 1:19 Because that which may be known of God-The Father is manifest in them; for God-The Father has showed [it] unto them.

Rom 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, [even] his eternal power and Godhead; so that they are without excuse: Rom 1:21 Because that, when they knew God-The Father, they glorified [him] not as God-The Father, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Rom 1:22 Professing themselves to be wise, they became fools, Rom 1:23 And changed the glory of the uncorruptible God-The Father into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Rom 1:24 For what reason God-The Father also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Rom 1:25 Who changed the truth of God-The Father into a lie, and worshipped and served the creature more than the Creator, who is Blessed (Favored by God; happy; prosperous) forever. Amen.

Rom 1:26 For this cause God-The Father gave them up unto vile affections: for even their women did change the natural use into that which is against nature: Rom 1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is inappropriate, and receiving in themselves that recompence (punishment for evil, reward) of their error which was meet.

Rom 1:28 And even as they did not like to retain God-The Father in [their] knowledge, God-The Father gave them over to a reprobate (rejected; failing the test; lost in sin) mind, to do those things which are not convenient (fit; appropriate; proper (one's own; peculiar; particular)); Rom 1:29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Rom 1:30 Backbiters, haters of God-The Father, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Rom 1:31 Without understanding, covenantbreakers, without natural affection, implacable (cannot be calmed or appeased), unmerciful: Rom 1:32 Who knowing the judgment of God-The Father, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Rom 2:1 Therefore you²ⁱ are inexcusable, O man, whosoever you²ⁱ are that judge: for wherein you²ⁱ judge another, you²ⁱ condemn yourself; for you²ⁱ that judge do the same things.

Rom 2:2 But we are sure that the judgment of God-The Father is according to truth against them which commit such things.

Rom 2:3 And think you²ⁱ this, O man, that judge them which do such things, and do the same, that you²ⁱ shall escape the judgment of God-The Father?

Rom 2:4 Or despise you²ⁱ the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God-The Father leads you²ⁱ to repentance ?

Rom 2:5 But after your²ⁱ blindness and impenitent heart treasures up unto yourself wrath against the day of wrath and revelation of the righteous judgment of God-The Father; Rom 2:6 Who will render to every man according to his deeds: Rom 2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: Rom 2:8 But unto them that are contentious (loving to quarrel and angrily debate), and do not obey the truth, but obey unrighteousness, indignation and wrath, Rom 2:9 Tribulation and anguish, upon every soul of man that does evil, of the Jew first, and also of the Gentile; Rom 2:10 But glory, honour, and peace, to every man that works good, to the Jew first, and also to the Gentile: Rom 2:11 For there is no respect of persons with God-The Father. Rom 2:12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; Rom 2:13 (For not the hearers of the law [are] just before God-The Father, but the doers of the law shall be justified.

Rom 2:14 For when the Goyim [Gentiles], which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Rom 2:15 Which show the work of the law written in their hearts, their conscience also bearing witness, and [their] thoughts the mean while accusing or else excusing one another;) Rom 2:16 In the day when God-The Father shall judge the secrets of men by Yeshua [God is Salvation] Moshiach [Messiah] according to my Gospel (joyful message).

Rom 2:17 Behold, you²ⁱ are called a Jewish person , and rests in the law, and makes your²ⁱ boast of God-The Father, Rom 2:18 And know [his] will, and approves the things that are more excellent, being instructed out of the law; Rom 2:19 And are confident that you²ⁱ yourself are a guide of the blind, a light of them which are in darkness, Rom 2:20 An instructor of the foolish, a teacher of babes, which have the form of knowledge and of the truth in the law.

Rom 2:21 you²ⁱ therefore which teaches another, teaches you²ⁱ not yourself? you²ⁱ that preaches a man should not steal, do you²ⁱ steal?

Rom 2:22 you²ⁱ that say a man should not commit adultery, do you²ⁱ commit adultery? you²ⁱ that abhorres idols, do you²ⁱ commit sacrilege (violate or steal sacred things)?

Rom 2:23 you²ⁱ that makes your²ⁱ boast of the law, through breaking the law dishonour you²ⁱ God-The Father?

Rom 2:24 For the name of God-The Father is blasphemed among the Goyim [Gentiles] through you, as it is written.

Rom 2:25 For circumcision truly profits, if you²ⁱ keep the law: but if you²ⁱ be a breaker of the law, your²ⁱ circumcision is made uncircumcision.

Rom 2:26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

Rom 2:27 And shall not uncircumcision which is by nature, if it fulfill the law, judge you²ⁱ, who by the letter and circumcision do transgress the law?

Rom 2:28 For he is not a Jewish person, which is one outwardly; neither [is that] circumcision, which is outward in the flesh: Rom 2:29 But he [is] a Jewish person, which is one inwardly; and circumcision [is that] of the heart, in the Spirit [Ruach], [and] not in the letter; whose praise [is] not of men, but of God-The Father.

Rom 3:1 What advantage then has the Jew? or what profit [is there] of circumcision?

Rom 3:2 Much every way: chiefly, because that unto them were committed the oracles of God-The Father.

Rom 3:3 For what if some did not believe? shall their unbelief make the faith of God-The Father without effect?

Rom 3:4 May it not be: yes, let God-The Father be true, but every man a liar; as it is written, That you²ⁱ might be justified in your²ⁱ sayings, and might overcome when you²ⁱ are judged.

Rom 3:5 But if our unrighteousness commend the righteousness of God-The Father, what shall we say? [Is] God-The Father unrighteous who takes vengeance? (I speak as a man) Rom 3:6 May it not be: for then how shall God-The Father judge the world?

Rom 3:7 For if the truth of God-The Father has more abounded through my lie unto his glory; why yet am I also judged as a sinner?

Rom 3:8 And not [rather], (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

Rom 3:9 What then? are we better [than they]? No, assuredly not (by no means): for we have before proved both Y'hudim (Judeans) [praised of Yah] and Goyim [Gentiles], that they are all under sin; Rom 3:10 As it is

written, There is none righteous, no, not one: Rom 3:11 There is none that understands, there is none that seeks after God-The Father.

Rom 3:12 They are all gone out of the way, they are together become unprofitable; there is none that does good, no, not one.

Rom 3:13 Their throat [is] an open sepulchre; with their tongues (foreign languages) they have used deceit; the poison of asps [is] under their lips:

Rom 3:14 Whose mouth [is] full of cursing and bitterness: Rom 3:15 Their

feet [are] swift to shed blood: Rom 3:16 Destruction and misery [are] in

their ways: Rom 3:17 And the way of peace have they not known: Rom

3:18 There is no fear of God-The Father before their eyes.

Rom 3:19 Now we know that what things soever the law says, it says to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God-The Father.

Rom 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law [is] the knowledge of sin.

Rom 3:21 But now the righteousness of God-The Father without the law is manifested, being witnessed by the law and the prophets; Rom 3:22 Even

the righteousness of God-The Father [which is] by faith of Yeshua [God is Salvation] Moshiach [Messiah] unto all and upon all them that believe: for

there is no difference: Rom 3:23 For all have sinned, and come short of the glory of God-The Father; Rom 3:24 Being justified freely by his grace

through the redemption that is in Moshiach [Messiah] Yeshua [God is

Salvation]: Rom 3:25 Whom God-The Father has set forth [to be] a

Propitiation (sacrifice to pay for sins against God, to satisfy His righteous anger) through faith in his blood, to declare his righteousness for the

forgiveness (pardon) of sins that are past, through the forbearance of God-

The Father; Rom 3:26 To declare, [I say], at this time his righteousness: that he might be just, and the justifier of him which believes in Yeshua [God is Salvation].

Rom 3:27 Where [is] boasting then? It is excluded. By what law? of works? No: but by the law of faith.

Rom 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

Rom 3:29 [Is he] the God-The Father of the Y'hudim (Judeans) [praised of Yah] only? [is he] not also of the Goyim [Gentiles]? Yes, of the Goyim

[Gentiles] also: Rom 3:30 Seeing [it is] one God-The Father, which shall justify the circumcision by faith, and uncircumcision through faith.

Rom 3:31 Do we then make void the law through faith? May it not be: yes, we establish the law.

Rom 4:1 What shall we say then that Avraham [Exalted Father] our father, as pertaining to the flesh, has found?

Rom 4:2 For if Avraham [Exalted Father] were justified by works, he has [whereof] to glory; but not before God-The Father.

Rom 4:3 For what says the scripture? Avraham [Exalted Father] believed God-The Father, and it was counted unto him for righteousness.

Rom 4:4 Now to him that works is the reward not reckoned of grace, but of debt.

Rom 4:5 But to him that works not, but believes on him that justifies the ungodly, his faith is counted for righteousness.

Rom 4:6 Even as David [Beloved] also describes the blessedness of the man, unto whom God-The Father imputes righteousness without works,

Rom 4:7 [Saying], Blessed (Favored by God; happy; prosperous) [are] they whose iniquities are forgiven, and whose sins are covered.

Rom 4:8 Blessed (Favored by God; happy; prosperous) [is] the man to whom the Lord - Kurios will not impute (charge to one's account; reckon) sin.

Rom 4:9 [Cometh] this blessedness then upon the circumcision [only], or upon the uncircumcision also? for we say that faith was reckoned to Avraham [Exalted Father] for righteousness.

Rom 4:10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

Rom 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which [he had yet] being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also : Rom 4:12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Avraham [Exalted Father], which [he had] being [yet] uncircumcised.

Rom 4:13 For the promise, that he should be the heir of the world, [was] not to Avraham [Exalted Father], or to his seed, through the law, but through

the righteousness of faith.

Rom 4:14 For if they which are of the law [be] heirs, faith is made void, and the promise made of none effect: Rom 4:15 Because the law works wrath: for where no law is, [there is] no transgression.

Rom 4:16 Therefore [it is] of faith, that [it might be] by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Avraham [Exalted Father]; who is the father of us all, Rom 4:17 (As it is written, I have made you²ⁱ a father of many nations,) before him whom he believed, [even] God-The Father, who quickens the dead, and calls those things which be not as though they were.

Rom 4:18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall your²ⁱ seed be.

Rom 4:19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah [princess]'s womb: Rom 4:20 He staggered not at the promise of God-The Father through unbelief; but was strong in faith, giving glory to God-The Father; Rom 4:21 And being fully persuaded that, what he had promised, he was able also to finish.

Rom 4:22 And therefore it was imputed to him for righteousness.

Rom 4:23 Now it was not written for his sake alone, that it was imputed to him; Rom 4:24 But for us also, to whom it shall be imputed, if we believe on him that raised up Yeshua [God is Salvation]our Lord - Kurios from the dead; Rom 4:25 Who was delivered for our offences, and was raised again for our justification.

Rom 5:1 Therefore being justified by faith, we have peace with God-The Father through our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah]: Rom 5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God-The Father.

Rom 5:3 And not only [so], but we glory in tribulations also: knowing that tribulation works patience; Rom 5:4 And patience, experience; and experience, hope: Rom 5:5 And hope makes not ashamed; because the love of God-The Father is shed abroad in our hearts by the Holy Spirit [Ruach HaKodesh] which is given unto us.

Rom 5:6 For when we were yet without strength, in due time Moshiach [Messiah] died for the ungodly.

Rom 5:7 For scarcely for a righteous man will one die: yet perhaps for a good man some would even dare to die.

Rom 5:8 But God-The Father commends his love toward us, in that, while we were yet sinners, Moshiach [Messiah] died for us.

Rom 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Rom 5:10 For if, when we were enemies, we were reconciled to God-The Father by the death of his Son, much more, being reconciled, we shall be saved by his life.

Rom 5:11 And not only [so], but we also joy in God-The Father through our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah], by whom we have now received the atonement.

Rom 5:12 For what reason, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Rom 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law.

Rom 5:14 Nevertheless death reigned from Adam (Man, ground; red; earthling) to Moshe [He Who Draws Out Of The Waters], even over them that had not sinned after the similitude of Adam (Man, ground; red; earthling)'s transgression, who is the figure of him that was to come.

Rom 5:15 But not as the offence, so also [is] the free gift. For if through the offence of one many be dead, much more the grace of God-The Father, and the gift by grace, [which is] by one man, Yeshua [God is Salvation] Moshiach [Messiah], has abounded unto many.

Rom 5:16 And not as [it was] by one that sinned, [so is] the gift: for the judgment [was] by one to condemnation, but the free gift [is] of many offences unto justification.

Rom 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Yeshua [God is Salvation] Moshiach [Messiah].) Rom 5:18 Therefore as by the offence of one [judgment came] upon all men to condemnation; even so by the righteousness of one [the free gift came] upon all men unto justification of life.

Rom 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Rom 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: Rom 5:21 That as sin has reigned unto death, even so might grace reign through righteousness unto eternal life by Yeshua [God is Salvation] Moshiach [Messiah] our Lord - Kurios.

Rom 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

Rom 6:2 May it not be. How shall we, that are dead to sin, live any longer in it?

Rom 6:3 Know you^{2gf} not, that so many of us as were baptized into Yeshua [God is Salvation] Moshiach [Messiah] were baptized into his death?

Rom 6:4 Therefore we are buried with him by baptism into death: that like as Moshiach [Messiah] was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Rom 6:5 For if we have been planted together in the likeness of his death, we shall be also [in the likeness] of [his] resurrection : Rom 6:6 Knowing this, that our old man is crucified with [him], that the body of sin might be destroyed, that from this time forth (from now on) we should not serve sin.

Rom 6:7 For he that is dead is freed from sin.

Rom 6:8 Now if we be dead with Moshiach [Messiah], we believe that we shall also live with him: Rom 6:9 Knowing that Moshiach [Messiah] being raised from the dead dies no more; death has no more dominion over him.

Rom 6:10 For in that he died, he died unto sin once: but in that he lives, he lives unto God-The Father.

Rom 6:11 Likewise reckon you^{2gf} also yourselves to be dead indeed unto sin, but alive unto God-The Father through Yeshua [God is Salvation] Moshiach [Messiah] our Lord - Kurios.

Rom 6:12 Let not sin therefore reign in your mortal body, that you^{2gf} should obey it in the lusts thereof.

Rom 6:13 Neither yield you^{2gf} your members [as] instruments of unrighteousness unto sin: but yield yourselves unto God-The Father, as those that are alive from the dead, and your members [as] instruments of righteousness unto God-The Father.

Rom 6:14 For sin shall not have dominion over you: for you^{2gf} are not under the law, but under grace.

Rom 6:15 What then? shall we sin, because we are not under the law, but under grace? May it not be.

Rom 6:16 Know you^{2gf} not, that to whom you^{2gf} yield yourselves servants to obey, his servants you^{2gf} are to whom you^{2gf} obey; whether of sin unto death, or of obedience unto righteousness?

Rom 6:17 But God-The Father be thanked, that you^{2gf} were the servants of sin, but you^{2gf} have obeyed from the heart that form of doctrine which was delivered you.

Rom 6:18 Being then made free from sin, you^{2gf} became the servants of righteousness.

Rom 6:19 I speak after the manner of men because of the infirmity of your flesh: for as you^{2gf} have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

Rom 6:20 For when you^{2gf} were the servants of sin, you^{2gf} were free from righteousness.

Rom 6:21 What fruit had you^{2gf} then in those things whereof you^{2gf} are now ashamed? for the end of those things [is] death.

Rom 6:22 But now being made free from sin, and become servants to God-The Father, you^{2gf} have your fruit unto holiness, and the end everlasting life.

Rom 6:23 For the wages of sin [is] death; but the gift of God-The Father [is] eternal life through Yeshua [God is Salvation] Moshiach [Messiah] our Lord - Kurios.

Rom 7:1 Know you^{2gf} not, brethren, (for I speak to them that know the law,) how that the law has dominion over a man as long as he lives?

Rom 7:2 For the woman which has an husband is bound by the law to [her] husband so long as he lives; but if the husband be dead, she is loosed from the law of [her] husband.

Rom 7:3 So then if, while [her] husband lives, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

Rom 7:4 For what reason, my brethren, you^{2gf} also are become dead to the law by the body of Moshiaich [Messiah]; that you^{2gf} should be married to another, [even] to him who is raised from the dead, that we should bring forth fruit unto God-The Father.

Rom 7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

Rom 7:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of Spirit [Ruach], and not [in] the oldness of the letter.

Rom 7:7 What shall we say then? [Is] the law sin? May it not be. No, I had not known sin, but by the law: for I had not known lust, except the law had said, you²ⁱ shall not covet.

Rom 7:8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence (strong lust; passion). For without the law sin [was] dead.

Rom 7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

Rom 7:10 And the commandment, which [was ordained] to life, I found [to be] unto death.

Rom 7:11 For sin, taking occasion by the commandment, deceived me, and by it killed [me].

Rom 7:12 For what reason the law [is] holy, and the commandment holy, and just, and good.

Rom 7:13 Was then that which is good made death unto me? May it not be. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

Rom 7:14 For we know that the law is spiritual: but I am carnal (of the flesh, sensual), sold under sin.

Rom 7:15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

Rom 7:16 If then I do that which I would not, I consent unto the law that [it is] good.

Rom 7:17 Now then it is no more I that do it, but sin that dwells in me.

Rom 7:18 For I know that in me (that is, in my flesh,) dwells no good thing: for to will is present with me; but [how] to finish that which is good I find not.

Rom 7:19 For the good that I would I do not: but the evil which I would not, that I do.

Rom 7:20 Now if I do that I would not, it is no more I that do it, but sin that dwells in me.

Rom 7:21 I find then a law, that, when I would do good, evil is present with me.

Rom 7:22 For I delight in the law of God-The Father after the inward man:

Rom 7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Rom 7:24 O wretched man that I am! who shall deliver me from the body of this death?

Rom 7:25 I thank God-The Father through Yeshua [God is Salvation] Moshiach [Messiah] our Lord - Kurios. So then with the mind I myself serve the law of God-The Father; but with the flesh the law of sin.

Rom 8:1 [There is] therefore now no condemnation to them which are in Moshiach [Messiah] Yeshua [God is Salvation], who walk not after the flesh, but after the Spirit [Ruach].

Rom 8:2 For the law of the Spirit [Ruach] of life in Moshiach [Messiah] Yeshua [God is Salvation] has made me free from the law of sin and death.

Rom 8:3 For what the law could not do, in that it was weak through the flesh, God-The Father sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: Rom 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit [Ruach].

Rom 8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit [Ruach] the things of the Spirit [Ruach].

Rom 8:6 For to be carnally minded [is] death; but to be spiritually minded [is] life and peace.

Rom 8:7 Because the carnal (of the flesh, sensual) mind [is] hatred (being an enemy) against God-The Father: for it is not subject to the law of God-The Father, neither indeed can be.

Rom 8:8 So then they that are in the flesh cannot please God-The Father.

Rom 8:9 But you^{2gf} are not in the flesh, but in the Spirit [Ruach], if so be that the Spirit [Ruach] of God-The Father dwell in you. Now if any man have not the Spirit [Ruach] of Moshiach [Messiah], he is none of his.

Rom 8:10 And if Moshiach [Messiah] [be] in you, the body [is] dead because of sin; but the Spirit [Ruach] [is] life because of righteousness.

Rom 8:11 But if the Spirit [Ruach] of him that raised up Yeshua [God is Salvation] from the dead dwell in you, he that raised up Moshiach [Messiah] from the dead shall also make alive your mortal bodies by his Spirit [Ruach] that dwells in you.

Rom 8:12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

Rom 8:13 For if you^{2gf} live after the flesh, you^{2gf} shall die: but if you^{2gf} through the Spirit [Ruach] do mortify (put to death; remove the life of) the deeds of the body, you^{2gf} shall live.

Rom 8:14 For as many as are led by the Spirit [Ruach] of God-The Father, they are the sons of God-The Father.

Rom 8:15 For you^{2gf} have not received the Spirit [Ruach] of bondage again to fear; but you^{2gf} have received the Spirit [Ruach] of sonship, whereby we cry, Abba, Father.

Rom 8:16 The Spirit [Ruach] itself bears witness with our Spirit [Ruach], that we are the children of God-The Father: Rom 8:17 And if children, then heirs; heirs of God-The Father, and joint-heirs with Moshiach [Messiah]; if so be that we suffer (allow, to let, permit) with [him], that we may be also glorified together.

Rom 8:18 For I reckon that the sufferings of this present time [are] not worthy [to be compared] with the glory which shall be revealed in us.

Rom 8:19 For the earnest expectation of the creature waits for the manifestation of the sons of God-The Father.

Rom 8:20 For the creation was made subject to vanity, not willingly, but by reason of him who has subjected [the same] in hope, Rom 8:21 Because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God-The Father.

Rom 8:22 For we know that the whole creation groans and travails in pain together until now.

Rom 8:23 And not only [they], but ourselves also, which have the firstfruits of the Spirit [Ruach], even we ourselves groan within ourselves, waiting for the sonship, [that is to say], the redemption of our body.

Rom 8:24 For we are saved by hope: but hope that is seen is not hope: for what a man sees, why does he yet hope for?

Rom 8:25 But if we hope for that we see not, [then] do we with patience wait for [it].

Rom 8:26 Likewise the Spirit [Ruach] also helps our infirmities: for we know not what we should pray for as we ought: but the Spirit [Ruach] itself makes intercession for us with groanings which cannot be uttered.

Rom 8:27 And he that searches the hearts knows what [is] the mind of the Spirit [Ruach], because he makes intercession for the saints according to [the will of] God-The Father.

Rom 8:28 And we know that all things work together for good to them that love God-The Father, to them who are the called according to [his] purpose.

Rom 8:29 For whom he did foreknow, he also did predestinate [to be] conformed to the image of his Son, that he might be the firstborn among many brethren.

Rom 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Rom 8:31 What shall we then say to these things? If God-The Father [be] for us, who [can be] against us?

Rom 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Rom 8:33 Who shall lay any thing to the charge of God-The Father's elect? [It is] God-The Father that justifies.

Rom 8:34 Who [is] he that condemns? [It is] Moshiach [Messiah] that died, yes rather, that is risen again, who is even at the right hand of God-The Father, who also makes intercession for us.

Rom 8:35 Who shall separate us from the love of Moshiach [Messiah]? [shall] tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Rom 8:36 As it is written, For your²¹ sake we are killed all the day long; we are accounted as sheep for the slaughter.

Rom 8:37 No, in all these things we are more than conquerors through him that loved us.

Rom 8:38 For I am persuaded, that neither death, nor life, nor angels, nor Principalities (rulers or their territory), nor powers, nor things present, nor things to come, Rom 8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God-The Father, which is in Moshiach [Messiah] Yeshua [God is Salvation]our Lord - Kurios.

Rom 9:1 I say the truth in Moshiach [Messiah], I lie not, my conscience also bearing me witness in the Holy Spirit [Ruach HaKodesh] , Rom 9:2 That I have great heaviness and continual sorrow in my heart.

Rom 9:3 For I could wish that myself were accursed from Moshiach [Messiah] for my brethren, my kinsmen according to the flesh: Rom 9:4 Who are Yisra'eli's; to whom [pertains] the sonship, and the glory, and the covenants, and the giving of the law, and the service [of God-The Father], and the promises; Rom 9:5 Whose [are] the fathers, and of whom as concerning the flesh Moshiach [Messiah] [came], who is over all, God-The Father Blessed (Favored by God; happy; prosperous) forever. Amen.

Rom 9:6 Not as though the word of God-The Father has taken none effect. For they [are] not all Yisra'el [He Holds Onto The Heel of God], which are of Yisra'el [He Holds Onto The Heel of God]: Rom 9:7 Neither, because they are the seed of Avraham [Exalted Father], [are they] all children: but, In Yitz'khak [Laughter] shall your²ⁱ seed be called.

Rom 9:8 That is, They which are the children of the flesh, these [are] not the children of God-The Father: but the children of the promise are counted for the seed.

Rom 9:9 For this [is] the word of promise, At this time will I come, and Sarah [princess] shall have a son.

Rom 9:10 And not only [this]; but when Rebecca also had conceived by one, [even] by our father Yitz'khak [Laughter]; Rom 9:11 (For [the children] being not yet born, neither having done any good or evil, that the purpose of God-The Father according to election might stand, not of works, but of him that calls;) Rom 9:12 It was said unto her, The elder shall serve the younger.

Rom 9:13 As it is written, Ya'akov [He who grabs onto the heel of] [Heel of God] have I loved, but 'Esav [Hairy] have I hated.

Rom 9:14 What shall we say then? [Is there] unrighteousness with God-The Father? May it not be.

Rom 9:15 For he says to Moshe [He Who Draws Out Of The Waters], I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

Rom 9:16 So then [it is] not of him that wills, nor of him that runs, but of God-The Father that shows mercy.

Rom 9:17 For the scripture says unto Par'oh [Pharaoh - Great House], Even for this same purpose have I raised you²ⁱ up, that I might show my power in you²ⁱ, and that my name might be declared throughout all the earth.

Rom 9:18 Therefore has he mercy on whom he will [have mercy], and whom he will he hardens.

Rom 9:19 you²ⁱ will say then unto me, Why does he yet find fault? For who has resisted his will?

Rom 9:20 No but, O man, who are you²ⁱ that replies against God-The Father? Shall the thing formed say to him that formed [it], Why have you²ⁱ made me thus?

Rom 9:21 Has not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

Rom 9:22 [What] if God-The Father, willing to show [his] wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: Rom 9:23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Rom 9:24 Even us, whom he has called, not of the Y'hudim (Judeans) [praised of Yah] only, but also of the Goyim [Gentiles]?

Rom 9:25 As he says also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

Rom 9:26 And it shall come to pass, [that] in the place where it was said unto them, You^{2gf} [are] not my people; there shall they be called the children of the living God-The Father.

Rom 9:27 Yesha'yahu [Yah is salvation] also cries concerning Yisra'el [He Holds Onto The Heel of God], Though the number of the people of Yisra'el [He Holds Onto The Heel of God] be as the sand of the sea, a remnant shall be saved: Rom 9:28 For he will finish the work, and cut [it] short in

righteousness: because a short work will the Lord - Kurios make upon the earth.

Rom 9:29 And as Yesha'yahu [Yah is salvation] said before, Except the Lord - Kurios of Tzva'ot [Lord - Kurios of the Armies of Israel] had left us a seed, we had been as Sodoma, and been made like unto 'Amorah [a ruined heap].

Rom 9:30 What shall we say then? That the Goyim [Gentiles], which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

Rom 9:31 But Yisra'el [He Holds Onto The Heel of God], which followed after the law of righteousness, has not attained to the law of righteousness.

Rom 9:32 For what reason? Because [they sought it] not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

Rom 9:33 As it is written, Behold, I lay in Tziyon [a parched place] a stumblingstone and rock of offence: and whosoever believes on him shall not be ashamed.

Rom 10:1 Brethren, my heart's desire and prayer to God-The Father for Yisra'el [He Holds Onto The Heel of God] is, that they might be saved.

Rom 10:2 For I bear them record that they have a zeal of God-The Father, but not according to knowledge.

Rom 10:3 For they being ignorant of God-The Father's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God-The Father.

Rom 10:4 For Moshiaich [Messiah] [is] the end of the law for righteousness to every one that believes.

Rom 10:5 For Moshe [He Who Draws Out Of The Waters] describes the righteousness which is of the law, That the man which does those things shall live by them.

Rom 10:6 But the righteousness which is of faith speaks on this wise, Say not in your²ⁱ heart, Who shall ascend into heaven? (that is, to bring Moshiaich [Messiah] down [from above]:) Rom 10:7 Or, Who shall descend into the deep? (that is, to bring up Moshiaich [Messiah] again from the dead.) Rom 10:8 But what says it? The word is near you²ⁱ, [even] in your²ⁱ mouth, and in your²ⁱ heart: that is, the word of faith, which we preach; Rom 10:9 That if you²ⁱ shall confess with your²ⁱ mouth the Lord - Kurios [he to

whom a person belongs] Yeshua [God is Salvation], and shall believe in you²ⁱ heart that God-The Father has raised him from the dead, you²ⁱ shall be saved.

Rom 10:10 For with the heart man believes unto righteousness; and with the mouth confession is made unto salvation.

Rom 10:11 For the scripture says, Whosoever believes on him shall not be ashamed.

Rom 10:12 For there is no difference between the Jewish person and the Greek [unstable: the miry one]: for the same Lord - Kurios over all is rich unto all that call upon him.

Rom 10:13 For whosoever shall call upon the name of the Lord - Kurios shall be saved.

Rom 10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

Rom 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel (joyful message) of peace, and bring glad tidings of good things!

Rom 10:16 But they have not all obeyed the Gospel (joyful message). For Yesha'yahu [Yah is salvation] says, Lord - Kurios, who has believed our report?

Rom 10:17 So then faith [comes] by hearing, and hearing by the word of God-The Father.

Rom 10:18 But I say, Have they not heard? Yes truly, their sound went into all the earth, and their words unto the ends of the world.

Rom 10:19 But I say, Did not Yisra'el [He Holds Onto The Heel of God] know? First Moshe [He Who Draws Out Of The Waters] says, I will provoke you to jealousy by [them that are] no people, [and] by a foolish nation I will anger you.

Rom 10:20 But Yesha'yahu [Yah is salvation] is very bold, and says, I was found of them that sought me not; I was made manifest unto them that asked not after me.

Rom 10:21 But to Yisra'el [He Holds Onto The Heel of God] he says, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

Rom 11:1 I say then, Has God-The Father cast away his people? May it not be. For I also am an Israeli, of the seed of Avraham [Exalted Father], [of] the tribe of Binyamin [Son of the Right Hand/Strength].

Rom 11:2 God-The Father has not cast away his people which he foreknew. Knew (thought; supposed) you^{2gf} not what the scripture says of Eliyahu [my God is Yehovah]? how he makes intercession to God-The Father against Yisra'el [He Holds Onto The Heel of God], saying, Rom 11:3 Lord - Kurios, they have killed your²ⁱ prophets, and excavated down your²ⁱ altars; and I am left alone, and they seek my life.

Rom 11:4 But what says the answer of God-The Father unto him? I have reserved to myself seven thousand men, who have not bowed the knee to [the image of] Ba'al [lord (a false god)].

Rom 11:5 Even so then at this present time also there is a remnant according to the election of grace.

Rom 11:6 And if by grace, then [is it] no more of works: otherwise grace is no more grace. But if [it be] of works, then is it no more grace: otherwise work is no more work.

Rom 11:7 What then? Yisra'el [He Holds Onto The Heel of God] has not obtained that which he seeks for; but the election has obtained it, and the rest were blinded Rom 11:8 (According as it is written, God-The Father has given them the Spirit [Ruach] of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

Rom 11:9 And David [Beloved] says, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence (punishment for evil, reward) unto them: Rom 11:10 Let their eyes be darkened, that they may not see, and bow down their back always.

Rom 11:11 I say then, Have they stumbled that they should fall? May it not be: but [rather] through their fall salvation [is come] unto the Goyim [Gentiles], for to provoke them to jealousy.

Rom 11:12 Now if the fall of them [be] the riches of the world, and the diminishing of them the riches of the Goyim [Gentiles]; how much more their fullness?

Rom 11:13 For I speak to you Goyim [Gentiles], inasmuch as I am the apostle of the Goyim [Gentiles], I magnify my office: Rom 11:14 If by any

means I may provoke to emulation (trying to equal or be better than others) [them which are] my flesh, and might save some of them.

Rom 11:15 For if the casting away of them [be] the reconciling of the world, what [shall] the receiving [of them be], but life from the dead?

Rom 11:16 For if the firstfruit [be] holy, the lump [is] also [holy]: and if the root [be] holy, so [are] the branches.

Rom 11:17 And if some of the branches be broken off, and you²ⁱ, being a wild olive tree, were grafted in among them, and with them partakes of the root and fatness of the olive tree; Rom 11:18 Boast not against the branches. But if you²ⁱ boast, you²ⁱ bear not the root, but the root you²ⁱ.

Rom 11:19 you²ⁱ will say then, The branches were broken off, that I might be grafted in.

Rom 11:20 Well; because of unbelief they were broken off, and you²ⁱ stand by faith. Be not highminded, but fear: Rom 11:21 For if God-The Father spared not the natural branches, [take heed] lest he also spare not you²ⁱ.

Rom 11:22 Behold therefore the goodness and severity of God-The Father: on them which fell, severity; but toward you²ⁱ, goodness, if you²ⁱ continue in [his] goodness: otherwise you²ⁱ also shall be cut off.

Rom 11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God-The Father is able to graff them in again.

Rom 11:24 For if you²ⁱ were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree: how much more shall these, which be the natural [branches], be grafted into their own olive tree?

Rom 11:25 For I would not, brethren, that you^{2gf} should be ignorant of this mystery, lest you^{2gf} should be wise in your own conceits; that blindness in part is happened to Yisra'el [He Holds Onto The Heel of God], until the fullness of the Goyim [Gentiles] be come in.

Rom 11:26 And so all Yisra'el [He Holds Onto The Heel of God] shall be saved: as it is written, There shall come out of Tziyon [a parched place] the Deliverer, and shall turn away ungodliness from Ya'akov [He who grabs onto the heel of] [Heel of God]: Rom 11:27 For this [is] my covenant unto them, when I shall take away their sins.

Rom 11:28 As concerning the Gospel (joyful message), [they are] enemies for your sakes: but as touching the election, [they are] beloved for the

fathers' sakes.

Rom 11:29 For the gifts and calling of God-The Father [are] without repentance.

Rom 11:30 For as you^{2gf} in times past have not believed God-The Father, yet have now obtained mercy through their unbelief: Rom 11:31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

Rom 11:32 For God-The Father has concluded them all in unbelief, that he might have mercy upon all.

Rom 11:33 O the depth of the riches both of the wisdom and knowledge of God-The Father! how unsearchable [are] his judgments, and his ways past finding out!

Rom 11:34 For who has known the mind of the Lord - Kurios? or who has been his counsellor?

Rom 11:35 Or who has first given to him, and it shall be recompensed unto him again?

Rom 11:36 For of him, and through him, and to him, [are] all things: to whom [be] glory forever. Amen.

Rom 12:1 I beseech (to call upon; appeal; beg) you therefore, brethren, by the mercies of God-The Father, that you^{2gf} present your bodies a living sacrifice, holy, acceptable unto God-The Father, [which is] your reasonable service.

Rom 12:2 And be not conformed to this world: but be you^{2gf} transformed by the renewing of your mind, that you^{2gf} may prove what [is] that good, and acceptable, and perfect, will of God-The Father.

Rom 12:3 For I say, through the grace given unto me, to every man that is among you, not to think [of himself] more highly than he ought to think; but to think soberly, according as God-The Father has dealt to every man the measure of faith.

Rom 12:4 For as we have many members in one body, and all members have not the same office: Rom 12:5 So we, [being] many, are one body in Moshiach [Messiah], and every one members one of another.

Rom 12:6 Having then gifts differing according to the grace that is given to us, whether prophecy, [let us prophesy] according to the proportion of faith; Rom 12:7 Or ministry, [let us wait] on [our] ministering: or he that teaches,

on teaching; Rom 12:8 Or he that exhorts, on Exhortation (encouragement; counsel): he that gives, [let him do it] with simplicity; he that rules, with diligence; he that shows mercy, with cheerfulness.

Rom 12:9 [Let] love be without hypocrisy. Abhor that which is evil; cleave (split open; cut open; divide) to that which is good.

Rom 12:10 [Be] kindly affectioned one to another with brotherly love; in honour preferring one another; Rom 12:11 Not slothful in business; fervent in Spirit [Ruach]; serving the Lord - Kurios; Rom 12:12 Rejoicing in hope; patient in tribulation; continuing instant in prayer; Rom 12:13 Distributing to the necessity of saints; given to hospitality.

Rom 12:14 Bless them which persecute you: bless, and curse not.

Rom 12:15 Rejoice with them that do rejoice, and weep with them that weep.

Rom 12:16 [Be] of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

Rom 12:17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

Rom 12:18 If it be possible, as much as lies in you, live peaceably with all men.

Rom 12:19 Dearly beloved, avenge not yourselves, but [rather] give place unto wrath: for it is written, Vengeance [is] my; I will repay, says the Lord - Kurios.

Rom 12:20 Therefore if your²ⁱ enemy hunger, feed him; if he thirst, give him drink: for in so doing you²ⁱ shall heap coals of fire on his head.

Rom 12:21 Be not overcome of evil, but overcome evil with good.

Rom 13:1 Let every soul be subject unto the higher powers. For there is no power but of God-The Father: the powers that be are ordained of God-The Father.

Rom 13:2 Whosoever therefore resists the power, resists the ordinance of God-The Father: and they that resist shall receive to themselves damnation.

Rom 13:3 For rulers are not a terror to good works, but to the evil. Will you²ⁱ then not be afraid of the power? do that which is good, and you²ⁱ shall have praise of the same: Rom 13:4 For he is the minister of God-The Father to you²ⁱ for good. But if you²ⁱ do that which is evil, be afraid; for he bears

not the sword in vain: for he is the minister of God-The Father, a revenger to [execute] wrath upon him that does evil.

Rom 13:5 For what reason [you^{2gf}] must needs be subject, not only for wrath, but also for conscience sake.

Rom 13:6 For for this cause pay you^{2gf} tribute also: for they are God-The Father's ministers, attending continually upon this very thing.

Rom 13:7 Render therefore to all their dues: tribute to whom tribute [is due]; custom to whom custom; fear to whom fear; honour to whom honour.

Rom 13:8 Owe no man any thing, but to love one another: for he that loves another has fulfilled the law.

Rom 13:9 For this, you²ⁱ shall not commit adultery, you²ⁱ shall not kill, you²ⁱ shall not steal, you²ⁱ shall not bear false witness, you²ⁱ shall not covet; and if [there be] any other commandment, it is briefly comprehended in this saying, namely, you²ⁱ shall love your²ⁱ neighbour as yourself.

Rom 13:10 Love works no ill to his neighbour: therefore love [is] the fulfilling of the law.

Rom 13:11 And that, knowing the time, that now [it is] high time to awake out of sleep: for now [is] our salvation nearer than when we believed .

Rom 13:12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

Rom 13:13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in lewdness (sexual indulgence) and wantonness, not in strife and envying.

Rom 13:14 But put you^{2gf} on the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah], and make not provision for the flesh, to [fulfill] the lusts [thereof].

Rom 14:1 Him that is weak in the faith receive you^{2gf} , [but] not to doubtful disputations.

Rom 14:2 For one believes that he may eat all things: another, who is weak, eats herbs.

Rom 14:3 Let not him that eats despise him that eats not; and let not him which eats not judge him that eats: for God-The Father has received him.

Rom 14:4 Who are you²ⁱ that judge another man's slave? to his own master he stands or falls. Yes, he shall be held up: for God-The Father is able to

make him stand.

Rom 14:5 One man esteems one day above another: another esteems every day [alike]. Let every man be fully persuaded in his own mind.

Rom 14:6 He that regards the day, regards [it] unto the Lord - Kurios; and he that regards not the day, to the Lord - Kurios he does not regard [it]. He that eats, eats to the Lord - Kurios, for he gives God-The Father thanks; and he that eats not, to the Lord - Kurios he eats not, and gives God-The Father thanks.

Rom 14:7 For none of us lives to himself, and no man dies to himself.

Rom 14:8 For whether we live, we live unto the Lord - Kurios; and whether we die, we die unto the Lord - Kurios: whether we live therefore, or die, we are the Lord - Kurios's.

Rom 14:9 For to this end Moshiach [Messiah] both died, and rose, and revived, that he might be Lord - Kurios both of the dead and living.

Rom 14:10 But why do you²ⁱ judge your²ⁱ brother? or why do you²ⁱ set at nothing (despise) your²ⁱ brother? for we shall all stand before the judgment seat of Moshiach [Messiah].

Rom 14:11 For it is written, [As] I live, says the Lord - Kurios, every knee shall bow to me, and every tongue shall confess to God-The Father.

Rom 14:12 So then every one of us shall give account of himself to God-The Father.

Rom 14:13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in [his] brother's way.

Rom 14:14 I know, and am persuaded by the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation], that [there is] nothing unclean of itself: but to him that esteems any thing to be unclean, to him [it is] unclean.

Rom 14:15 But if your²ⁱ brother be grieved with [your²ⁱ] meat, now walk you²ⁱ not charitably. Destroy not him with your²ⁱ meat, for whom Moshiach [Messiah] died.

Rom 14:16 Let not then your good be evil spoken of: Rom 14:17 For the kingdom of God-The Father is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit [Ruach HaKodesh].

Rom 14:18 For he that in these things serves Moshiah [Messiah] [is] acceptable to God-The Father, and approved of men.

Rom 14:19 Let us therefore follow after the things which make for peace, and things which one may edify another.

Rom 14:20 For meat destroy not the work of God-The Father. All things indeed [are] pure; but [it is] evil for that man who eats with offence.

Rom 14:21 [It is] good neither to eat flesh, nor to drink wine, nor [any thing] whereby your²ⁱ brother stumbles, or is offended, or is made weak.

Rom 14:22 Have you²ⁱ faith? have [it] to yourself before God-The Father. Happy [is] he that condemns not himself in that thing which he allows.

Rom 14:23 And he that doubts is judged if he eat, because [he eats] not of faith: for whatsoever [is] not of faith is sin.

(Rom 14:24 Now to him that is of power to establish you according to my Gospel (joyful message), and the preaching of Yeshua [God is Salvation] Moshiah [Messiah], according to the revelation of the mystery, which was kept secret since the world began, Rom 14:25 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God-The Father, made known to all nations for the obedience of faith: Rom 14:25 To God-The Father only wise, [be] glory through Yeshua [God is Salvation] Moshiah [Messiah] forever. Amen. <Written to the Romans [strength] from Corinthus, [and sent] by Phebe [radiant] slave of the church at Cenchrea [millet].>) Rom 15:1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

Rom 15:2 Let every one of us please [his] neighbour for [his] good to edification.

Rom 15:3 For even Moshiah [Messiah] pleased not himself; but, as it is written, The reproaches of them that reproached you²ⁱ fell on me.

Rom 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

Rom 15:5 Now the God-The Father of patience and consolation grant you to be likeminded one toward another according to Moshiah [Messiah]

Yeshua [God is Salvation]: Rom 15:6 That you^{2gf} may with one mind [and] one mouth glorify God-The Father, even the Father of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiah [Messiah].

Rom 15:7 For what reason receive you^{2gf} one another, as Moshiach [Messiah] also received us to the glory of God-The Father.

Rom 15:8 Now I say that Yeshua [God is Salvation] Moshiach [Messiah] was a minister of the circumcision for the truth of God-The Father, to confirm the promises [made] unto the fathers: Rom 15:9 And that the Goyim [Gentiles] might glorify God-The Father for [his] mercy; as it is written, For this cause I will confess to you²ⁱ among the Goyim [Gentiles], and sing unto your²ⁱ name .

Rom 15:10 And again he says, Rejoice, you^{2gf} Goyim [Gentiles], with his people.

Rom 15:11 And again, Praise the Lord - Kurios, all you^{2gf} Goyim [Gentiles]; and laud him, all you^{2gf} people.

Rom 15:12 And again, Yesha'yahu [Yah is salvation] says, There shall be a root of Yishai [God's gift], and he that shall rise to reign over the Goyim [Gentiles]; in him shall the Goyim [Gentiles] trust.

Rom 15:13 Now the God-The Father of hope fill you with all joy and peace in believing, that you^{2gf} may abound in hope, through the power of the Holy Spirit [Ruach HaKodesh].

Rom 15:14 And I myself also am persuaded of you, my brethren, that you^{2gf} also are full of goodness, filled with all knowledge, able also to admonish one another.

Rom 15:15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God-The Father, Rom 15:16 That I should be the minister of Yeshua [God is Salvation] Moshiach [Messiah] to the Goyim [Gentiles], ministering the Gospel (joyful message) of God-The Father, that the offering up of the Goyim [Gentiles] might be acceptable, being sanctified by the Holy Spirit [Ruach HaKodesh].

Rom 15:17 I have therefore whereof I may glory through Yeshua [God is Salvation] Moshiach [Messiah] in those things which pertain to God-The Father.

Rom 15:18 For I will not dare to speak of any of those things which Moshiach [Messiah] has not wrought by me, to make the Goyim [Gentiles] obedient, by word and deed, Rom 15:19 Through mighty signs and wonders, by the power of the Spirit [Ruach] of God-The Father; so that

from Yerushalayim [Foundation of Peace], and round about unto Illyricum, I have fully preached the Gospel (joyful message) of Moshiach [Messiah].

Rom 15:20 Yes, so have I strived to preach the Gospel (joyful message), not where Moshiach [Messiah] was named, lest I should build upon another man's foundation: Rom 15:21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

Rom 15:22 For which cause also I have been much hindered from coming to you.

Rom 15:23 But now having no more place in these parts, and having a great desire these many years to come unto you; Rom 15:24 Whosoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way toward it by you, if first I be somewhat filled with your [company].

Rom 15:25 But now I go unto Yerushalayim [Foundation of Peace] to minister unto the saints.

Rom 15:26 For it has pleased them of Macedonia [extended land] and Achaia [trouble] to make a certain contribution for the poor saints which are at Yerushalayim [Foundation of Peace].

Rom 15:27 It has pleased them truly; and their debtors they are. For if the Goyim [Gentiles] have been made partakers of their spiritual things, their duty is also to minister unto them in carnal (of the flesh, sensual) things.

Rom 15:28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

Rom 15:29 And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the Gospel (joyful message) of Moshiach [Messiah].

Rom 15:30 Now I beseech (to call upon; appeal; beg) you, brethren, for the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah]'s sake, and for the love of the Spirit [Ruach], that you^{2gf} strive together with me in [your] prayers to God-The Father for me;

Rom 15:31 That I may be delivered from them that do not believe in Y'hudah [praised]; and that my service which [I have] for Yerushalayim [Foundation of Peace] may be accepted of the saints; Rom 15:32 That I may come unto you with joy by the will of God-The Father, and may with you be refreshed.

Rom 15:33 Now the God-The Father of peace [be] with you all. Amen.

Rom 16:1 I commend unto you Phebe [radiant] our sister, which is a slave of the church which is at Cenchrea [millet]: Rom 16:2 That you^{2gf} receive her in the Lord - Kurios, as becomes saints, and that you^{2gf} assist her in whatsoever business she has need of you: for she has been a succourer of many, and of myself also.

Rom 16:3 Greet Priscilla [ancient] and Aquila [an eagle] my helpers in Moshiaich [Messiah] Yeshua [God is Salvation]: Rom 16:4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Goyim [Gentiles].

Rom 16:5 Likewise [greet] the church that is in their house. Salute my wellbeloved Epaenetus [praiseworthy], who is the firstfruits of Achaia [trouble] unto Moshiaich [Messiah].

Rom 16:6 Greet Miryam [waters of strength], who bestowed much labour on us.

Rom 16:7 Salute Andronicus [man of victory] and Junia [youthful], my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Moshiaich [Messiah] before me.

Rom 16:8 Greet Amplias [large] my beloved in the Lord - Kurios.

Rom 16:9 Salute Urbane [of the city: polite], our helper in Moshiaich [Messiah], and Stachys [a head of grain] my beloved.

Rom 16:10 Salute Apelles [called] approved in Moshiaich [Messiah]. Salute them which are of Aristobulus [the best councillor]' [household].

Rom 16:11 Salute Herodion [heroic] my kinsman. Greet them that be of the [household] of Narcissus [stupidity], which are in the Lord - Kurios.

Rom 16:12 Salute Tryphena [luxurious] and Tryphosa [luxuriating], who labour in the Lord - Kurios. Salute the beloved Persis [a Persian woman], which laboured much in the Lord - Kurios.

Rom 16:13 Salute Rufus [red] chosen in the Lord - Kurios, and his mother and my.

Rom 16:14 Salute Asyncritus [incomparable], Phlegon [burning], Hermas ["Mercury"] Patrobas [paternal], Hermes [herald of the gods], and the brethren which are with them.

Rom 16:15 Salute Philologus [lover of the Word], and Julia [soft haired], Nereus [lump], and his sister, and Olympas [heavenly], and all the saints

which are with them.

Rom 16:16 Salute one another with an holy kiss. The churches of Moshiaich [Messiah] salute you.

Rom 16:17 Now I beseech (to call upon; appeal; beg) you, brethren, Mark [a defense] them which cause divisions and offences contrary to the doctrine which you^{2gf} have learned; and avoid them.

Rom 16:18 For they that are such serve not our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiaich [Messiah], but their own belly; and by good words and fair speeches deceive the hearts of the harmless.

Rom 16:19 For your obedience is come abroad unto all [men]. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and harmless concerning evil.

Rom 16:20 And the God-The Father of peace shall bruise Satan [the adversary] under your feet shortly. The grace of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiaich [Messiah] [be] with you. Amen.

Rom 16:21 Timothy [honoring God] my workfellow, and Lucius [light: bright: white], and Jason [one who will heal], and Sosipater [saviour of his father], my kinsmen, salute you.

Rom 16:22 I Tertius [third], who wrote [this] Epistle (important or formal letter), salute you in the Lord - Kurios.

Rom 16:23 Gaius [lord] my host, and of the whole church, salutes you. Erastus [beloved] the Chamberlain (eunuch or chief servant; one in charge of the king's quarters) of the city salutes you, and Quartus [fourth] a brother.

Rom 16:24 The grace of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiaich [Messiah] [be] with you all. Amen.

(Rom 16:25 Now to him that is of power to establish you according to my Gospel (joyful message), and the preaching of Yeshua [God is Salvation] Moshiaich [Messiah], according to the revelation of the mystery, which was kept secret since the world began, Rom 16:26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God-The Father, made known to all nations for the obedience of faith: Rom 16:27 To God-The Father only wise, [be] glory through Yeshua

[God is Salvation] Moshiach [Messiah] forever. Amen. <Written to the Romans [strength] from Corinthus, [and sent] by Phebe [radiant] slave of the church at Cenchrea [millet].>) First Corinthians 1Co 1:1 Sha'ul [desired], called [to be] an apostle of Yeshua [God is Salvation] Moshiach [Messiah] through the will of God-The Father, and Sosthenes [saviour of his nation] [our] brother, 1Co 1:2 Unto the church of God-The Father which is at Corinth [satiated], to them that are sanctified in Moshiach [Messiah] Yeshua [God is Salvation], called [to be] saints, with all that in every place call upon the name of Yeshua [God is Salvation] Moshiach [Messiah] our Lord - Kurios, both theirs and ours: 1Co 1:3 Grace [be] unto you, and peace, from God-The Father our Father, and [from] the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah].

1Co 1:4 I thank my God-The Father always on your behalf, for the grace of God-The Father which is given you by Yeshua [God is Salvation] Moshiach [Messiah]; 1Co 1:5 That in every thing you^{2gf} are enriched by him, in all utterance, and [in] all knowledge; 1Co 1:6 Even as the testimony of Moshiach [Messiah] was confirmed in you: 1Co 1:7 So that you^{2gf} come behind in no gift; waiting for the coming of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah]: 1Co 1:8 Who shall also confirm you unto the end, [that you^{2gf} may be] blameless in the day of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah].

1Co 1:9 God-The Father [is] faithful, by whom you^{2gf} were called unto the fellowship of his Son Yeshua [God is Salvation] Moshiach [Messiah] our Lord - Kurios.

1Co 1:10 Now I beseech (to call upon; appeal; beg) you, brethren, by the name of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah], that you^{2gf} all speak the same thing, and [that] there be no divisions among you; but [that] you^{2gf} be perfectly joined together in the same mind and in the same judgment.

1Co 1:11 For it has been declared unto me of you, my brethren, by them [which are of the house] of Chloe, that there are contentions among you.

1Co 1:12 Now this I say, that every one of you says, I am of Sha'ul [desired]; and I of Apollos [given by Apollo (etymology uncertain)]; and I of Kefa [pebble]; and I of Moshiach [Messiah].

1Co 1:13 Is Moshiah [Messiah] divided? was Sha'ul [desired] crucified for you? or were you^{2gf} baptized in the name of Sha'ul [desired]?

1Co 1:14 I thank God-The Father that I baptized none of you, but Crispus [curled] and Gaius [lord]; 1Co 1:15 Lest any should say that I had baptized in my own name.

1Co 1:16 And I baptized also the household of Stephanas [crowned]: besides, I know not whether I baptized any other.

1Co 1:17 For Moshiah [Messiah] sent me not to baptize, but to preach the Gospel (joyful message): not with wisdom of words, lest the stake (cross) of Moshiah [Messiah] should be made of none effect.

1Co 1:18 For the preaching of the stake (cross) is to them that are perishing foolishness; but unto us which are being saved it is the power of God-The Father.

1Co 1:19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

1Co 1:20 Where [is] the wise? where [is] the scribe? where [is] the disputer of this world? has not God-The Father made foolish the wisdom of this world ?

1Co 1:21 For after that in the wisdom of God-The Father the world by wisdom knew not God-The Father, it pleased God-The Father by the foolishness of preaching to save them that believe.

1Co 1:22 For the Y'hudim (Judeans) [praised of Yah] require a sign, and the Greeks [unstable: miry ones] seek after wisdom: 1Co 1:23 But we preach Moshiah [Messiah] crucified, unto the Y'hudim (Judeans) [praised of Yah] a stumblingblock, and unto the Greeks [unstable: miry ones] foolishness; 1Co 1:24 But unto them which are called, both Y'hudim (Judeans) [praised of Yah] and Greeks [unstable: miry ones], Moshiah [Messiah] the power of God-The Father, and the wisdom of God-The Father.

1Co 1:25 Because the foolishness of God-The Father is wiser than men; and the weakness of God-The Father is stronger than men.

1Co 1:26 For you^{2gf} see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, [are called]: 1Co 1:27 But God-The Father has chosen the foolish things of the world to confound the wise; and God-The Father has chosen the weak things of the world to

confound the things which are mighty; 1Co 1:28 And base things of the world, and things which are despised, has God-The Father chosen, [yes], and things which are not, to bring to nothing things that are: 1Co 1:29 That no flesh should glory in his presence.

1Co 1:30 But of him are you^{2gf} in Moshiach [Messiah] Yeshua [God is Salvation], who of God-The Father is made unto us wisdom, and righteousness, and sanctification, and redemption: 1Co 1:31 That, according as it is written, He that glories, let him glory in the Lord - Kurios.

1Co 2:1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God-The Father.

1Co 2:2 For I determined not to know any thing among you, save Yeshua [God is Salvation] Moshiach [Messiah], and him crucified.

1Co 2:3 And I was with you in weakness, and in fear, and in much trembling.

1Co 2:4 And my speech and my preaching [was] not with enticing words of man's wisdom, but in demonstration of the Spirit [Ruach] and of power:

1Co 2:5 That your faith should not stand in the wisdom of men, but in the power of God-The Father.

1Co 2:6 However we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nothing: 1Co 2:7 But we speak the wisdom of God-The Father in a mystery, [even] the hidden [wisdom], which God-The Father ordained before the world unto our glory: 1Co 2:8 Which none of the princes of this world knew: for had they known [it], they would not have crucified the Lord - Kurios of glory.

1Co 2:9 But as it is written, Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God-The Father has prepared for them that love him.

1Co 2:10 But God-The Father has revealed [them] unto us by his Spirit [Ruach]: for the Spirit [Ruach] searches all things, yes, the deep things of God-The Father.

1Co 2:11 For what man knows the things of a man, save the Spirit [Ruach] of man which is in him? even so the things of God-The Father knows no man, but the Spirit [Ruach] of God-The Father.

1Co 2:12 Now we have received, not the Spirit [Ruach] of the world, but the Spirit [Ruach] which is of God-The Father; that we might know the things that are freely given to us of God-The Father.

1Co 2:13 Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Spirit [Ruach HaKodesh] teaches; comparing spiritual things with spiritual.

1Co 2:14 But the natural man receives not the things of the Spirit [Ruach] of God-The Father: for they are foolishness unto him: neither can he know [them], because they are spiritually discerned.

1Co 2:15 But he that is spiritual judges all things, yet he himself is judged of no man.

1Co 2:16 For who has known the mind of the Lord - Kurios, that he may instruct him? But we have the mind of Moshiach [Messiah].

1Co 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal (of the flesh, sensual), [even] as unto babes in Moshiach [Messiah].

1Co 3:2 I have fed you with milk, and not with meat: for up to this time you^{2gf} were not able [to bear it], neither yet now are you^{2gf} able.

1Co 3:3 For you^{2gf} are yet carnal (of the flesh, sensual): for whereas [there is] among you envying, and strife, and divisions, are you^{2gf} not carnal (of the flesh, sensual), and walk as men?

1Co 3:4 For while one says, I am of Sha'ul [desired]; and another, I [am] of Apollos [given by Apollo (etymology uncertain)]; are you^{2gf} not carnal (of the flesh, sensual)?

1Co 3:5 Who then is Sha'ul [desired], and who [is] Apollos [given by Apollo (etymology uncertain)], but ministers by whom you^{2gf} believed, even as the Lord - Kurios gave to every man?

1Co 3:6 I have planted, Apollos [given by Apollo (etymology uncertain)] watered; but God-The Father gave the increase.

1Co 3:7 So then neither is he that plants any thing, neither he that waters; but God-The Father that gives the increase.

1Co 3:8 Now he that plants and he that waters are one: and every man shall receive his own reward according to his own labour.

1Co 3:9 For we are labourers together with God-The Father: you^{2gf} are God-The Father's husbandry, [you^{2gf} are] God-The Father's building.

1Co 3:10 According to the grace of God-The Father which is given unto me, as a wise masterbuilder, I have laid the foundation, and another builds thereon. But let every man take heed how he builds thereupon.

1Co 3:11 For other foundation can no man lay than that is laid, which is Yeshua [God is Salvation] Moshiach [Messiah].

1Co 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble ; 1Co 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

1Co 3:14 If any man's work abide which he has built thereupon, he shall receive a reward.

1Co 3:15 If any man's work shall be burned, he shall suffer (allow, to let, permit) loss: but he himself shall be saved; yet so as by fire.

1Co 3:16 Know you^{2gf} not that you^{2gf} are the temple of God-The Father, and [that] the Spirit [Ruach] of God-The Father dwells in you?

1Co 3:17 If any man defile the temple of God-The Father, him shall God-The Father destroy; for the temple of God-The Father is holy, which [temple] you^{2gf} are.

1Co 3:18 Let no man deceive himself. If any man among you seems to be wise in this world, let him become a fool, that he may be wise.

1Co 3:19 For the wisdom of this world is foolishness with God-The Father. For it is written, He takes the wise in their own craftiness.

1Co 3:20 And again, The Lord - Kurios knows the thoughts of the wise, that they are vain.

1Co 3:21 Therefore let no man glory in men. For all things are yours; 1Co 3:22 Whether Sha'ul [desired], or Apollos [given by Apollo (etymology uncertain)], or Kefa [pebble], or the world, or life, or death, or things present, or things to come; all are yours; 1Co 3:23 And you^{2gf} are Moshiach [Messiah]'s; and Moshiach [Messiah] [is] God-The Father's.

1Co 4:1 Let a man so account of us, as of the ministers of Moshiach [Messiah], and stewards of the mysteries of God-The Father.

1Co 4:2 Moreover it is required in stewards, that a man be found faithful.

1Co 4:3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yes, I judge not my own self.

1Co 4:4 For I know nothing by myself; yet am I not hereby justified: but he that judges me is the Lord - Kurios.

1Co 4:5 Therefore judge nothing before the time, until the Lord - Kurios come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God-The Father.

1Co 4:6 And these things, brethren, I have in a figure transferred to myself and [to] Apollos [given by Apollo (etymology uncertain)] for your sakes; that you^{2gf} might learn in us not to think [of men] above that which is written, that no one of you be puffed up for one against another.

1Co 4:7 For who makes you²ⁱ to differ [from another]? and what have you²ⁱ that you²ⁱ did not receive? now if you²ⁱ did receive [it], why do you²ⁱ glory, as if you²ⁱ had not received [it]?

1Co 4:8 Now you^{2gf} are full, now you^{2gf} are rich, you^{2gf} have reigned as kings without us: and I would to God-The Father you^{2gf} did reign, that we also might reign with you.

1Co 4:9 For I think that God-The Father has set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

1Co 4:10 We [are] fools for Moshiaich [Messiah]'s sake, but you^{2gf} [are] wise in Moshiaich [Messiah]; we [are] weak, but you^{2gf} [are] strong; you^{2gf} [are] honourable, but we [are] despised.

1Co 4:11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; 1Co 4:12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer (allow, to let, permit) it: 1Co 4:13 Being defamed, we intreat: we are made as the filth of the world, [and are] the outcast of all things unto this day.

1Co 4:14 I write not these things to shame you, but as my beloved sons I warn [you].

1Co 4:15 For though you^{2gf} have ten thousand instructors in Moshiaich [Messiah], yet [have you^{2gf}] not many fathers: for in Moshiaich [Messiah] Yeshua [God is Salvation] I have begotten you through the Gospel (joyful message).

1Co 4:16 For what reason I beseech (to call upon; appeal; beg) you, be you^{2gf} followers of me.

1Co 4:17 For this cause have I sent unto you Timothy [honoring God], who is my beloved son, and faithful in the Lord - Kurios, who shall bring you into remembrance of my ways which be in Moshiach [Messiah], as I teach every where in every church.

1Co 4:18 Now some are puffed up, as though I would not come to you.

1Co 4:19 But I will come to you shortly, if the Lord - Kurios will, and will know, not the speech of them which are puffed up, but the power.

1Co 4:20 For the kingdom of God-The Father [is] not in word, but in power.

1Co 4:21 What will you^{2gf} ? shall I come unto you with a rod, or in love, and [in] the Spirit [Ruach] of meekness?

1Co 5:1 It is reported commonly [that there is] fornication among you, and such fornication as is not so much as named among the Goyim [Gentiles], that one should have his father's wife.

1Co 5:2 And you^{2gf} are puffed up, and have not rather mourned, that he that has done this deed might be taken away from among you.

1Co 5:3 For I truly, as absent in body, but present in Spirit [Ruach], have judged already, as though I were present, [concerning] him that has so done this deed, 1Co 5:4 In the name of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah], when you^{2gf} are gathered together, and my Spirit [Ruach], with the power of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah], 1Co 5:5 To deliver such an one unto Satan [the adversary] for the destruction of the flesh, that the Spirit [Ruach] may be saved in the day of the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation].

1Co 5:6 Your glorying [is] not good. Know you^{2gf} not that a little leaven leavens the whole lump?

1Co 5:7 Purge out therefore the old leaven, that you^{2gf} may be a new lump, as you^{2gf} are unleavened. For even Moshiach [Messiah] our Passover is sacrificed for us: 1Co 5:8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened [bread] of with incorruption and truth.

1Co 5:9 I wrote unto you in an Epistle (important or formal letter) not to company with fornicators: 1Co 5:10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must you^{2gf} needs go out of the world.

1Co 5:11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

1Co 5:12 For what have I to do to judge them also that are without? do not you^{2gf} judge them that are within?

1Co 5:13 But them that are without God-The Father judges. Therefore put away from among yourselves that wicked person.

1Co 6:1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

1Co 6:2 Do you^{2gf} not know that the saints shall judge the world? and if the world shall be judged by you, are you^{2gf} unworthy to judge the smallest matters?

1Co 6:3 Know you^{2gf} not that we shall judge angels? how much more things that pertain to this life?

1Co 6:4 If then you^{2gf} have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

1Co 6:5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

1Co 6:6 But brother goes to law with brother, and that before the unbelievers.

1Co 6:7 Now therefore there is utterly a fault among you, because you^{2gf} go to law one with another. Why do you^{2gf} not rather take wrong? why do you^{2gf} not rather [suffer (allow, to let, permit) yourselves to] be defrauded?

1Co 6:8 No, you^{2gf} do wrong, and defraud, and that [your] brethren.

1Co 6:9 Know you^{2gf} not that the unrighteous shall not inherit the kingdom of God-The Father? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate (acting like a woman; unmanly), nor abusers of themselves with mankind, 1Co 6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God-The Father.

1Co 6:11 And such were some of you: but you^{2gf} are washed, but you^{2gf} are sanctified, but you^{2gf} are justified in the name of the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation], and by the Spirit [Ruach] of our God-The Father.

1Co 6:12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

1Co 6:13 Meats for the belly, and the belly for meats: but God-The Father shall destroy both it and them. Now the body [is] not for fornication, but for the Lord - Kurios; and the Lord - Kurios for the body.

1Co 6:14 And God-The Father has both raised up the Lord - Kurios, and will also raise up us by his own power.

1Co 6:15 Know you^{2gf} not that your bodies are the members of Moshiach [Messiah]? shall I then take the members of Moshiach [Messiah], and make [them] the members of an prostitute? May it not be.

1Co 6:16 What? know you^{2gf} not that he which is joined to an prostitute is one body? for two, says he, shall be one flesh.

1Co 6:17 But he that is joined unto the Lord - Kurios is one Spirit [Ruach].

1Co 6:18 Flee fornication. Every sin that a man does is without the body; but he that commit fornication sins against his own body.

1Co 6:19 What? know you^{2gf} not that your body is the temple of the Holy Spirit [Ruach HaKodesh] [which is] in you, which you^{2gf} have of God-The Father, and you^{2gf} are not your own?

1Co 6:20 For you^{2gf} are bought with a price: therefore glorify God-The Father in your body, and in your Spirit [Ruach], which are God-The Father's.

1Co 7:1 Now concerning the things whereof you^{2gf} wrote unto me: [It is] good for a man not to touch a woman.

1Co 7:2 Nevertheless, [to avoid] fornication, let every man have his own wife, and let every woman have her own husband.

1Co 7:3 Let the husband render unto the wife sexual dues: and likewise also the wife unto the husband.

1Co 7:4 The wife has not power of her own body, but the husband: and likewise also the husband has not power of his own body, but the wife.

1Co 7:5 Defraud you^{2gf} not one the other, except [it be] with consent for a time, that you^{2gf} may give yourselves to fasting and prayer; and come together again, that Satan [the adversary] tempt you not for your incontinency.

1Co 7:6 But I speak this by permission, [and] not of commandment.

1Co 7:7 For I would that all men were even as I myself. But every man has his proper (one's own; peculiar; particular) gift of God-The Father, one after this manner, and another after that.

1Co 7:8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

1Co 7:9 But if they cannot contain, let them marry: for it is better to marry than to burn.

1Co 7:10 And unto the married I command, [yet] not I, but the Lord - Kurios, Let not the wife depart from [her] husband: 1Co 7:11 But and if she depart, let her remain unmarried, or be reconciled to [her] husband: and let not the husband put away [his] wife.

1Co 7:12 But to the rest speak I, not the Lord - Kurios: If any brother has a wife that believes not, and she be pleased to dwell with him, let him not put her away.

1Co 7:13 And the woman which has an husband that believes not, and if he be pleased to dwell with her, let her not leave him.

1Co 7:14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

1Co 7:15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such [cases]: but God-The Father has called us to peace .

1Co 7:16 For what know you²ⁱ , O wife, whether you²ⁱ shall save [your²ⁱ] husband? or how know you²ⁱ , O man, whether you²ⁱ shall save [your²ⁱ] wife?

1Co 7:17 But as God-The Father has distributed to every man, as the Lord - Kurios has called every one, so let him walk. And so ordain I in all churches.

1Co 7:18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

1Co 7:19 Circumcision is nothing, and uncircumcision is nothing, but *[the important thing is]* the keeping of the commandments of God-The Father.

1Co 7:20 Let every man abide in the same calling wherein he was called.

1Co 7:21 Are you²ⁱ called [being] a slave? care not for it: but if you²ⁱ may be made free, use [it] rather.

1Co 7:22 For he that is called in the Lord - Kurios, [being] a slave, is the Lord - Kurios's freeman: likewise also he that is called, [being] free, is Moshiach [Messiah]'s slave.

1Co 7:23 You^{2gf} are bought with a price; be not you^{2gf} the servants of men.

1Co 7:24 Brethren, let every man, wherein he is called, in it abide with God-The Father.

1Co 7:25 Now concerning virgins I have no commandment of the Lord - Kurios: yet I give my judgment, as one that has obtained mercy of the Lord - Kurios to be faithful.

1Co 7:26 I suppose therefore that this is good for the present distress, [I say], that [it is] good for a man so to be.

1Co 7:27 Are you²ⁱ bound unto a wife? seek not to be loosed. Are you²ⁱ loosed from a wife? seek not a wife.

1Co 7:28 But and if you²ⁱ marry, you²ⁱ have not sinned; and if a virgin marry, she has not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

1Co 7:29 But this I say, brethren, the time [is] short: it remains, that both they that have wives be as though they had none; 1Co 7:30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; 1Co 7:31 And they that use this world, as not abusing [it]: for the fashion of this world passes away.

1Co 7:32 But I would have you without carefulness. He that is unmarried cares for the things that belong to the Lord - Kurios, how he may please the Lord - Kurios: 1Co 7:33 But he that is married cares for the things that are of the world, how he may please [his] wife.

1Co 7:34 There is difference [also] between a wife and a virgin. The unmarried woman cares for the things of the Lord - Kurios, that she may be holy both in body and in Spirit [Ruach]: but she that is married cares for the things of the world, how she may please [her] husband.

1Co 7:35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely (attractive; proper (one's own; peculiar; particular); becoming), and that you^{2gf} may attend upon the Lord - Kurios without distraction.

1Co 7:36 But if any man think that he behaves himself uncomely toward his virgin, if she pass the flower of [her] age, and need so require, let him do what he will, he sins not: let them marry.

1Co 7:37 Nevertheless he that stands stedfast in his heart, having no necessity, but has power over his own will, and has so decreed in his heart that he will keep his virgin, does well.

1Co 7:38 So then he that gives [her] in marriage does well; but he that gives [her] not in marriage does better.

1Co 7:39 The wife is bound by the law as long as her husband lives; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord - Kurios.

1Co 7:40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit [Ruach] of God-The Father.

1Co 8:1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

1Co 8:2 And if any man think that he knows any thing, he knows nothing yet as he ought to know.

1Co 8:3 But if any man love God-The Father, the same is known of him.

1Co 8:4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol [is] nothing in the world, and that [there is] none other God-The Father but one.

1Co 8:5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) 1Co 8:6 But to us [there is but] one God-The Father, the Father, of whom [are] all things, and we in him; and one Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiah [Messiah], by whom [are] all things, and we by him.

1Co 8:7 However [there is] not in every man that knowledge: for some with conscience of the idol unto this hour eat [it] as a thing offered unto an idol; and their conscience being weak is defiled.

1Co 8:8 But meat commends us not to God-The Father: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

1Co 8:9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

1Co 8:10 For if any man see you²ⁱ which have knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; 1Co 8:11 And through your²ⁱ knowledge shall the weak brother perish, for whom Moshiach [Messiah] died?

1Co 8:12 But when you^{2gf} sin so against the brethren, and wound their weak conscience, you^{2gf} sin against Moshiach [Messiah].

1Co 8:13 For what reason, if meat make my brother to offend (make angry; make one stumble; violate), I will eat no flesh while the world stands, lest I make my brother to offend (make angry; make one stumble; violate).

1Co 9:1 Am I not an apostle? am I not free? have I not seen Yeshua [God is Salvation] Moshiach [Messiah] our Lord - Kurios? are not you^{2gf} my work in the Lord - Kurios?

1Co 9:2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of my apostleship are you^{2gf} in the Lord - Kurios.

1Co 9:3 Mine answer to them that do examine me is this , 1Co 9:4 Have we not power to eat and to drink?

1Co 9:5 Have we not power to lead about a sister, a wife, as well as other apostles, and [as] the brethren of the Lord - Kurios, and Kefa [pebble]?

1Co 9:6 Or I only and Bar-Nabba [son of rest], have not we power to refrain (restrain; refrain from acting) working?

1Co 9:7 Who goes a warfare any time at his own charges? who plants a vineyard, and eats not of the fruit thereof? or who feeds a flock, and eats not of the milk of the flock?

1Co 9:8 Say I these things as a man? or says not the law the same also?

1Co 9:9 For it is written in the law of Moshe [He Who Draws Out Of The Waters], you²ⁱ shall not muzzle the mouth of the ox that treads out the corn. Does God-The Father take care for oxen?

1Co 9:10 Or says he [it] altogether for our sakes? For our sakes, no doubt, [this] is written: that he that plows should plow in hope; and that he that thresheth in hope should be partaker of his hope.

1Co 9:11 If we have sown unto you spiritual things, [is it] a great thing if we shall reap your carnal (of the flesh, sensual) things?

1Co 9:12 If others be partakers of [this] power over you, [are] not we rather? Nevertheless we have not used this power; but suffer (allow, to let, permit) all things, lest we should hinder the Gospel (joyful message) of Moshiach [Messiah].

1Co 9:13 Do you^{2gf} not know that they which minister about holy things live [of the things] of the temple? and they which wait at the altar are partakers with the altar?

1Co 9:14 Even so has the Lord - Kurios ordained that they which preach the Gospel (joyful message) should live of the Gospel (joyful message).

1Co 9:15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for [it were] better for me to die, than that any man should make my glorying void.

1Co 9:16 For though I preach the Gospel (joyful message), I have nothing to glory of: for necessity is laid upon me; yes, woe is unto me, if I preach not the Gospel (joyful message)!

1Co 9:17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation [of the Gospel (joyful message)] is committed unto me.

1Co 9:18 What is my reward then? [Truly] that, when I preach the Gospel (joyful message), I may make the Gospel (joyful message) of Moshiach [Messiah] without charge, that I abuse not my power in the Gospel (joyful message).

1Co 9:19 For though I be free from all [men], yet have I made myself slave unto all, that I might gain the more.

1Co 9:20 And unto the Y'hudim (Judeans) [praised of Yah] I became as a Jewish person, that I might gain the Y'hudim (Judeans) [praised of Yah]; to them that are under the law, as under the law, that I might gain them that are under the law; 1Co 9:21 To them that are without law, as without law, (being not without law to God-The Father, but under the law to Moshiach [Messiah],) that I might gain them that are without law.

1Co 9:22 To the weak became I as weak, that I might gain the weak: I am made all things to all [men], that I might by all means save some.

1Co 9:23 And this I do for the Gospel (joyful message)'s sake, that I might be partaker thereof with [you].

1Co 9:24 Know you^{2gf} not that they which run in a race run all, but one receives the prize? So run, that you^{2gf} may obtain.

1Co 9:25 And every man that strives for the mastery is temperate in all things. Now they [do it] to obtain a corruptible crown; but we an incorruptible.

1Co 9:26 I therefore so run, not as uncertainly; so fight I, not as one that beats the air: 1Co 9:27 But I keep under my body, and bring [it] into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

1Co 10:1 Moreover, brethren, I would not that you^{2gf} should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 1Co 10:2 And were all baptized unto Moshe [He Who Draws Out Of The Waters] in the cloud and in the sea; 1Co 10:3 And did all eat the same spiritual meat; 1Co 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Moshiach [Messiah].

1Co 10:5 But with many of them God-The Father was not well pleased: for they were overthrown in the wilderness.

1Co 10:6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

1Co 10:7 Neither be you^{2gf} idolaters, as [were] some of them; as it is written, The people sat down to eat and drink, and rose up to play.

1Co 10:8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

1Co 10:9 Neither let us tempt Moshiach [Messiah], as some of them also tried or tested, and were destroyed of serpents.

1Co 10:10 Neither murmur you^{2gf}, as some of them also murmured, and were destroyed of the destroyer.

1Co 10:11 Now all these things happened unto them for examples (types): and they are written for our admonition, upon whom the ends of the world are come.

1Co 10:12 For what reason let him that thinks he stands take heed lest he fall.

1Co 10:13 There has no temptation taken you but such as is common to man: but God-The Father [is] faithful, who will not suffer (allow, to let, permit) you to be tried or tested above that you^{2gf} are able; but will with the temptation also make a way to escape, that you^{2gf} may be able to bear [it].

1Co 10:14 For what reason, my dearly beloved, flee from idolatry.

1Co 10:15 I speak as to wise men; judge you^{2gf} what I say.

1Co 10:16 The cup of blessing which we bless, is it not the communion of the blood of Moshiah [Messiah]? The bread which we break, is it not the communion of the body of Moshiah [Messiah]?

1Co 10:17 For we [being] many are one bread, [and] one body: for we are all partakers of that one bread.

1Co 10:18 Behold Yisra'el [He Holds Onto The Heel of God] after the flesh: are not they which eat of the sacrifices partakers of the altar?

1Co 10:19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

1Co 10:20 But I [say], that the things which the Goyim [Gentiles] sacrifice, they sacrifice to demons, and not to God-The Father: and I would not that you^{2gf} should have fellowship with demons.

1Co 10:21 You^{2gf} cannot drink the cup of the Lord - Kurios, and the cup of demons: you^{2gf} cannot be partakers of the Lord - Kurios's table, and of the table of demons.

1Co 10:22 Do we provoke the Lord - Kurios to jealousy? are we stronger than he?

1Co 10:23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

1Co 10:24 Let no man seek his own, but every man another's [wealth].

1Co 10:25 Whatsoever is sold in the marketplace, [that] eat, asking no question for conscience sake: 1Co 10:26 For the earth [is] the Lord - Kurios's, and the fullness thereof.

1Co 10:27 If any of them that believe not bid you [to a feast], and you^{2gf} be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

1Co 10:28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience sake: for the earth [is] the Lord - Kurios's, and the fullness thereof: 1Co 10:29

Conscience, I say, not your²ⁱ own, but of the other: for why is my liberty judged of another [man's] conscience?

1Co 10:30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

1Co 10:31 Whether therefore you^{2gf} eat, or drink, or whatsoever you^{2gf} do, do all to the glory of God-The Father.

1Co 10:32 Give none offence, neither to the Y'hudim (Judeans) [praised of Yah], nor to the Goyim [Gentiles], nor to the church of God-The Father:

1Co 10:33 Even as I please all [men] in all [things], not seeking my own profit, but the [profit] of many, that they may be saved.

1Co 11:1 Be you^{2gf} followers of me, even as I also [am] of Moshiaich [Messiah].

1Co 11:2 Now I praise you, brethren, that you^{2gf} remember me in all things, and keep the ordinances, as I delivered [them] to you.

1Co 11:3 But I would have you know, that the head of every man is Moshiaich [Messiah]; and the head of the woman [is] the man; and the head of Moshiaich [Messiah] [is] God-The Father.

1Co 11:4 Every man praying or prophesying, having [his] head covered, dishonours his head.

1Co 11:5 But every woman that prays or prophesies with [her] head uncovered dishonours her head: for that is even all one as if she were shaven.

1Co 11:6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

1Co 11:7 For a man indeed ought not to cover [his] head, forasmuch as he is the image and glory of God-The Father: but the woman is the glory of the man .

1Co 11:8 For the man is not of the woman; but the woman of the man.

1Co 11:9 Neither was the man created for the woman; but the woman for the man.

1Co 11:10 For this cause ought the woman to have power on [her] head because of the angels.

1Co 11:11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord - Kurios.

1Co 11:12 For as the woman [is] of the man, even so [is] the man also by the woman; but all things of God-The Father.

1Co 11:13 Judge in yourselves: is it comely (attractive; proper (one's own; peculiar; particular); becoming) that a woman pray unto God-The Father uncovered?

1Co 11:14 Does not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

1Co 11:15 But if a woman have long hair, it is a glory to her: for [her] hair is given her for a covering.

1Co 11:16 But if any man seem to be contentious (loving to quarrel and angrily debate), we have no such custom, neither the churches of God-The Father.

1Co 11:17 Now in this that I declare [unto you] I praise [you] not, that you^{2gf} come together not for the better, but for the worse.

1Co 11:18 For first of all, when you^{2gf} come together in the church, I hear that there be divisions among you; and I partly believe it.

1Co 11:19 For there must be also heresies among you, that they which are approved may be made manifest among you.

1Co 11:20 When you^{2gf} come together therefore into one place, [this] is not to eat the Lord - Kurios's supper.

1Co 11:21 For in eating every one takes before [other] his own supper: and one is hungry, and another is drunken.

1Co 11:22 What? have you^{2gf} not houses to eat and to drink in? or despise you^{2gf} the church of God-The Father, and shame them that have not? What shall I say to you? shall I praise you in this? I praise [you] not.

1Co 11:23 For I have received of the Lord - Kurios that which also I delivered unto you, That the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation]the [same] night in which he was betrayed took bread: 1Co 11:24 And when he had given thanks, he broke [it], and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

1Co 11:25 After the same manner also [he took] the cup, when he had supped, saying, This cup is the new testament (a covenant, ratified in death) in my blood: this do you^{2gf}, as oft as you^{2gf} drink [it], in remembrance of me.

1Co 11:26 For as often as you^{2gf} eat this bread, and drink this cup, you^{2gf} do show the Lord - Kurios's death till he come.

1Co 11:27 For what reason whosoever shall eat this bread, and drink [this] cup of the Lord - Kurios, unworthily, shall be guilty of the body and blood of the Lord - Kurios.

1Co 11:28 But let a man examine himself, and so let him eat of [that] bread, and drink of [that] cup.

1Co 11:29 For he that eats and drink unworthily, eats and drink damnation to himself, not discerning the Lord - Kurios's body .

1Co 11:30 For this cause many [are] weak and sickly among you, and many sleep.

1Co 11:31 For if we would judge ourselves, we should not be judged.

1Co 11:32 But when we are judged, we are chastened of the Lord - Kurios, that we should not be condemned with the world.

1Co 11:33 For what reason, my brethren, when you^{2gf} come together to eat, wait one for another.

1Co 11:34 And if any man hunger, let him eat at home; that you^{2gf} come not together unto condemnation. And the rest will I set in order when I come.

1Co 12:1 Now concerning spiritual [gifts], brethren, I would not have you ignorant.

1Co 12:2 You^{2gf} know that you^{2gf} were Goyim [Gentiles], carried away unto these dumb idols, even as you^{2gf} were led.

1Co 12:3 For what reason I give you to understand, that no man speaking by the Spirit [Ruach] of God-The Father calls Yeshua [God is Salvation]accursed: and [that] no man can say that Yeshua [God is Salvation]is the Lord - Kurios, but by the Holy Spirit [Ruach HaKodesh].

1Co 12:4 Now there are diversities of gifts, but the same Spirit [Ruach].

1Co 12:5 And there are differences of administrations, but the same Lord - Kurios.

1Co 12:6 And there are diversities of operations, but it is the same God-The Father which works all in all.

1Co 12:7 But the manifestation of the Spirit [Ruach] is given to every man to profit withal.

1Co 12:8 For to one is given by the Spirit [Ruach] the word of wisdom; to another the word of knowledge by the same Spirit [Ruach]; 1Co 12:9 To another faith by the same Spirit [Ruach]; to another the gifts of healing by

the same Spirit [Ruach]; 1Co 12:10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another [different] kinds of tongues (foreign languages); to another the interpretation of tongues (foreign languages): 1Co 12:11 But all these works that one and the selfsame Spirit [Ruach], expounding (dissecting) to every man severally as he will.

1Co 12:12 For as the body is one, and has many members, and all the members of that one body, being many, are one body: so also [is] Moshiach [Messiah].

1Co 12:13 For by one Spirit [Ruach] are we all baptized into one body, whether [we be] Y'hudim (Judeans) [praised of Yah] or Goyim [Gentiles], whether [we be] bond or free; and have been all made to drink into one Spirit [Ruach].

1Co 12:14 For the body is not one member, but many.

1Co 12:15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

1Co 12:16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

1Co 12:17 If the whole body [were] an eye, where [were] the hearing? If the whole [were] hearing, where [were] the smelling?

1Co 12:18 But now has God-The Father set the members every one of them in the body, as it has pleased him .

1Co 12:19 And if they were all one member, where [were] the body?

1Co 12:20 But now [are they] many members, yet but one body.

1Co 12:21 And the eye cannot say unto the hand, I have no need of you²ⁱ : nor again the head to the feet, I have no need of you.

1Co 12:22 No, much more those members of the body, which seem to be more feeble, are necessary: 1Co 12:23 And those [members] of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely [parts] have more abundant comeliness.

1Co 12:24 For our comely (attractive; proper (one's own; peculiar; particular); becoming) [parts] have no need: but God-The Father has tempered the body together, having given more abundant honour to that [part] which lacked: 1Co 12:25 That there should be no schism in the body; but [that] the members should have the same care one for another.

1Co 12:26 And whether one member suffer (allow, to let, permit), all the members suffer (allow, to let, permit) with it; or one member be honoured, all the members rejoice with it.

1Co 12:27 Now you^{2gf} are the body of Moshiach [Messiah], and members in particular.

1Co 12:28 And God-The Father has set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues (foreign languages).

1Co 12:29 [Are] all apostles? [are] all prophets? [are] all teachers? [are] all workers of miracles?

1Co 12:30 Have all the gifts of healing? do all speak with tongues (foreign languages)? do all interpret?

1Co 12:31 But covet earnestly the best gifts: and yet show I unto you a more excellent way.

1Co 13:1 Though I speak with the tongues (foreign languages) of men and of angels, and have not charity, I am become [as] sounding brass, or a tinkling cymbal.

1Co 13:2 And though I have [the gift of] prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

1Co 13:3 And though I bestow all my goods to feed [the poor], and though I give my body to be burned, and have not charity, it profits me nothing.

1Co 13:4 Charity ^[2] suffers long, [and] is kind; charity envies not; charity vaunteth not itself, is not puffed up, 1Co 13:5 Does not behave itself inappropriate, seeks not her own, is not easily provoked, thinks no evil; 1Co 13:6 Rejoices not in iniquity, but rejoices in the truth; 1Co 13:7 Bears all things, believes all things, hopes all things, endures all things.

1Co 13:8 Charity never fails: but whether [there be] prophecies, they shall fail; whether [there be] tongues (foreign languages), they shall cease; whether [there be] knowledge, it shall vanish away.

1Co 13:9 For we know in part, and we prophesy in part .

1Co 13:10 But when that which is perfect is come, then that which is in part shall be done away.

1Co 13:11 When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

1Co 13:12 For now we see through a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

1Co 13:13 And now abides faith, hope, charity, these three; but the greatest of these [is] charity.

1Co 14:1 Follow after charity, and desire spiritual [gifts], but rather that you^{2gf} may prophesy.

1Co 14:2 For he that speaks in an [unknown] tongue speaks not unto men, but unto God-The Father: for no man understands [him]; howbeit in the Spirit [Ruach] he speaks mysteries.

1Co 14:3 But he that prophesies ^[3] speaks unto men [to] edification, and Exhortation (encouragement; counsel), and comfort.

1Co 14:4 He that speaks in an [unknown] tongue edifies himself; but he that prophesies edifies the church.

1Co 14:5 I would that you^{2gf} all spoke with tongues (foreign languages), but rather that you^{2gf} prophesied: for greater [is] he that prophesies than he that speaks with tongues (foreign languages), except he interpret, that the church may receive edifying.

1Co 14:6 Now, brethren, if I come unto you speaking with tongues (foreign languages), what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

1Co 14:7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

1Co 14:8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

1Co 14:9 So likewise you^{2gf}, except you^{2gf} utter by the tongue words easy to be understood, how shall it be known what is spoken? for you^{2gf} shall speak into the air.

1Co 14:10 There are, it may be, so many kinds of voices in the world, and none of them [is] without signification.

1Co 14:11 Therefore if I know not the meaning of the voice, I shall be unto him that speaks a barbarian, and he that speaks [shall be] a barbarian unto me.

1Co 14:12 Even so you^{2gf}, forasmuch as you^{2gf} are zealous of spiritual [gifts], seek that you^{2gf} may excel to the edifying of the church.

1Co 14:13 For what reason let him that speaks in an [unknown] tongue pray that he may interpret.

1Co 14:14 For if I pray in an [unknown] tongue, my Spirit [Ruach] prays, but my understanding is unfruitful.

1Co 14:15 What is it then? I will pray with the Spirit [Ruach], and I will pray with the understanding also: I will sing with the Spirit [Ruach], and I will sing with the understanding also.

1Co 14:16 Else when you²ⁱ shall bless with the Spirit [Ruach], how shall he that occupies the room of the unlearned say Amen at your²ⁱ giving of thanks, seeing he understands not what you²ⁱ say?

1Co 14:17 For you²ⁱ truly give thanks well, but the other is not edified.

1Co 14:18 I thank my God-The Father, I speak with tongues (foreign languages) more than you^{2gf} all:

1Co 14:19 Yet in the church I had rather speak five words with my understanding, that [by my voice] I might teach others also, than ten thousand words in an [unknown] tongue.

1Co 14:20 Brethren, be not children in understanding: howbeit in malice be you^{2gf} children, but in understanding be men.

1Co 14:21 In the law it is written, With [men of] other tongues (foreign languages) and other lips will I speak unto this people; and yet for all that will they not hear me, says the Lord - Kurios.

1Co 14:22 For what reason tongues (foreign languages) are for a sign, not to them that believe, but to them that believe not: but prophesying [serves] not for them that believe not, but for them which believe.

1Co 14:23 If therefore the whole church be come together into one place, and all speak with tongues (foreign languages), and there come in [those that are] unlearned, or unbelievers, will they not say that you^{2gf} are mad?

1Co 14:24 But if all prophesy, and there come in one that believes not, or [one] unlearned, he is convinced of all, he is judged of all: 1Co 14:25 And thus are the secrets of his heart made manifest; and so falling down on [his] face he will worship God-The Father, and report that God-The Father is in you of a truth.

1Co 14:26 How is it then, brethren? when you^{2gf} come together, every one of you has a Psalm (sacred song about or to God), has a doctrine, has a

tongue, has a revelation, has an interpretation. Let all things be done unto edifying.

1Co 14:27 If any man speak in an [unknown] tongue, [let it be] by two, or at the most [by] three, and [that] by course; and let one interpret.

1Co 14:28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God-The Father.

1Co 14:29 Let the prophets speak two or three, and let the other judge.

1Co 14:30 If [any thing] be revealed to another that sits by, let the first hold his peace.

1Co 14:31 For you^{2gf} may all prophesy one by one, that all may learn, and all may be comforted.

1Co 14:32 And the spirits of the prophets are subject to the prophets.

1Co 14:33 For God-The Father is not [the author] of confusion, but of peace, as in all churches of the saints.

1Co 14:34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but [they are commanded] to be under obedience, as also says the law.

1Co 14:35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

1Co 14:36 What? came the word of God-The Father out from you? or came it unto you only?

1Co 14:37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord - Kurios.

1Co 14:38 But if any man be ignorant, let him be ignorant.

1Co 14:39 For what reason, brethren, covet to prophesy, and forbid not to speak with tongues (foreign languages).

1Co 14:40 Let all things be done decently and in order.

1Co 15:1 Moreover, brethren, I declare unto you the Gospel (joyful message) which I preached unto you, which also you^{2gf} have received, and wherein you^{2gf} stand;

1Co 15:2 By which also you^{2gf} are saved, if you^{2gf} keep in memory what I preached unto you, unless you^{2gf} have believed in vain.

1Co 15:3 For I delivered unto you first of all that which I also received, how that Moshiach [Messiah] died for our sins according to the scriptures; 1Co 15:4 And that he was buried, and that he rose again the third day according to the scriptures: 1Co 15:5 And that he was seen of Kefa [pebble], then of the twelve: 1Co 15:6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

1Co 15:7 After that, he was seen of Ya'akov [heal-grabber]; then of all the apostles.

1Co 15:8 And last of all he was seen of me also, as of one born out of due time.

1Co 15:9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God-The Father.

1Co 15:10 But by the grace of God-The Father I am what I am: and his grace which [was bestowed] upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God-The Father which was with me.

1Co 15:11 Therefore whether [it were] I or they, so we preach, and so you^{2gf} believed.

1Co 15:12 Now if Moshiach [Messiah] be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

1Co 15:13 But if there be no resurrection of the dead, then is Moshiach [Messiah] not risen: 1Co 15:14 And if Moshiach [Messiah] be not risen, then [is] our preaching vain, and your faith [is] also vain.

1Co 15:15 Yes, and we are found false witnesses of God-The Father; because we have testified of God-The Father that he raised up Moshiach [Messiah]: whom he raised not up, if so be that the dead rise not.

1Co 15:16 For if the dead rise not, then is not Moshiach [Messiah] raised:

1Co 15:17 And if Moshiach [Messiah] be not raised, your faith [is] vain; you^{2gf} are yet in your sins.

1Co 15:18 Then they also which are fallen asleep in Moshiach [Messiah] are perished.

1Co 15:19 If in this life only we have hope in Moshiach [Messiah], we are of all men most miserable.

1Co 15:20 But now is Moshiach [Messiah] risen from the dead, [and] become the firstfruits of them that slept.

1Co 15:21 For since by man [came] death, by man [came] also the resurrection of the dead.

1Co 15:22 For as in Adam (Man, ground; red; earthling) all die, even so in Moshiach [Messiah] shall all be made alive.

1Co 15:23 But every man in his own order: Moshiach [Messiah] the firstfruits; afterward they that are Moshiach [Messiah]'s at his coming.

1Co 15:24 Then [comes] the end, when he shall have delivered up the kingdom to God-The Father, even the Father; when he shall have put down all rule and all authority and power.

1Co 15:25 For he must reign, till he has put all enemies under his feet.

1Co 15:26 The last enemy [that] shall be destroyed [is] death.

1Co 15:27 For he has put all things under his feet. But when he says all things are put under [him, it is] manifest that he is excepted, which did put all things under him.

1Co 15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God-The Father may be all in all.

1Co 15:29 Else what shall they do which are baptized for the hope of the dead, if the dead rise not at all? why are they then baptized for the dead?

1Co 15:30 And why stand we in jeopardy every hour?

1Co 15:31 I protest by your rejoicing which I have in Moshiach [Messiah] Yeshua [God is Salvation]our Lord - Kurios, I die daily.

1Co 15:32 If after the manner of men I have fought with beasts at Ephesus [permitted], what advantage it me, if the dead rise not? let us eat and drink; for tomorrow we die.

1Co 15:33 Be not deceived: evil associations, companionships corrupt good manners.

1Co 15:34 Awake to righteousness, and sin not; for some have not the knowledge of God-The Father: I speak [this] to your shame.

1Co 15:35 But some [man] will say, How are the dead raised up? and with what body do they come?

1Co 15:36 [you²ⁱ] fool, that which you²ⁱ sow is not quickened, except it die:

1Co 15:37 And that which you²ⁱ sows, you²ⁱ sows not that body that shall be, but bore grain, it may chance of wheat, or of some other [grain]: 1Co

15:38 But God-The Father gives it a body as it has pleased him, and to every seed his own body.

1Co 15:39 All flesh [is] not the same flesh: but [there is] one [kind of] flesh of men, another flesh of beasts, another of fishes, [and] another of birds.

1Co 15:40 [There are] also celestial bodies, and bodies terrestrial: but the glory of the celestial [is] one, and the [glory] of the terrestrial [is] another.

1Co 15:41 [There is] one glory of the sun, and another glory of the moon, and another glory of the stars: for [one] star differs from [another] star in glory.

1Co 15:42 So also [is] the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 1Co 15:43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: 1Co 15:44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

1Co 15:45 And so it is written, The first man Adam (Man, ground; red; earthling) was made a living soul; the last Adam (Man, ground; red; earthling) [was made] a quickening Spirit [Ruach].

1Co 15:46 However that [was] not first which is spiritual, but that which is natural; and afterward that which is spiritual.

1Co 15:47 The first man [is] of the earth, earthy: the second man [is] the Lord - Kurios from heaven.

1Co 15:48 As [is] the earthy, such [are] they also that are earthy: and as [is] the heavenly, such [are] they also that are heavenly.

1Co 15:49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

1Co 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God-The Father; neither does corruption inherit incorruption.

1Co 15:51 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, 1Co 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1Co 15:53 For this corruptible must put on incorruption, and this mortal [must] put on immortality.

1Co 15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

1Co 15:55 O death, where [is] your²ⁱ sting? O grave, where [is] your²ⁱ victory?

1Co 15:56 The sting of death [is] sin; and the strength of sin [is] the law.

1Co 15:57 But thanks [be] to God-The Father, which gives us the victory through our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah].

1Co 15:58 Therefore, my beloved brethren, be you^{2gf} stedfast, unmoveable, always abounding in the work of the Lord - Kurios, forasmuch as you^{2gf} know that your labour is not in vain in the Lord - Kurios.

1Co 16:1 Now concerning the collection for the saints, as I have given order to the churches of Galatia [land of the Galli, Gauls, A Celt], even so do you^{2gf} .

1Co 16:2 Upon the first [day] of the week let every one of you lay by him in store, as [God-The Father] has prospered him, that there be no gatherings when I come.

1Co 16:3 And when I come, whomsoever you^{2gf} shall approve by [your] letters, them will I send to bring your liberality unto Yerushalayim [Foundation of Peace].

1Co 16:4 And if it be meet that I go also, they shall go with me.

1Co 16:5 Now I will come unto you, when I shall pass through Macedonia [extended land]: for I do pass through Macedonia [extended land].

1Co 16:6 And it may be that I will abide, yes, and winter with you, that you^{2gf} may bring me on my journey to wherever I go.

1Co 16:7 For I will not see you now by the way; but I trust to wait a while with you, if the Lord - Kurios permit.

1Co 16:8 But I will wait at Ephesus [permitted] until Pentecost.

1Co 16:9 For a great door and effectual is opened unto me, and [there are] many adversaries .

1Co 16:10 Now if Timothy [honoring God] come, see that he may be with you without fear: for he works the work of the Lord - Kurios, as I also [do].

1Co 16:11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

1Co 16:12 As touching [our] brother Apollos [given by Apollo (etymology uncertain)], I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient (fit; appropriate; proper (one's own; peculiar; particular)) time.

1Co 16:13 Watch you^{2gf}, stand fast in the faith, keep on you like men (behave/act as a man should), be strong.

1Co 16:14 Let all your things be done with charity.

1Co 16:15 I beseech (to call upon; appeal; beg) you, brethren, (you^{2gf} know the house of Stephanas [crowned], that it is the firstfruits of Achaia [trouble], and [that] they have addicted themselves to the ministry of the saints,) 1Co 16:16 That you^{2gf} submit yourselves unto such, and to every one that helps with [us], and labours.

1Co 16:17 I am glad of the coming of Stephanas [crowned] and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

1Co 16:18 For they have refreshed my Spirit [Ruach] and yours: therefore acknowledge you^{2gf} them that are such.

1Co 16:19 The churches of Asia [orient] salute you. Aquila [an eagle] and Priscilla [ancient] salute you much in the Lord - Kurios, with the church that is in their house.

1Co 16:20 All the brethren greet you. Greet you^{2gf} one another with an holy kiss.

1Co 16:21 The Greeting of [me] Sha'ul [desired] with my own hand.

1Co 16:22 If any man love not the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah], let him be a thing set up or laid by in order to be kept Maranatha [our Lord - Kurios comes].

1Co 16:23 The grace of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah] [be] with you.

1Co 16:24 My love [be] with you all in Moshiach [Messiah] Yeshua [God is Salvation]. Amen. <[The first [Epistle (important or formal letter)] to the Corinthians [satiated] was written from Philippi [lover of horses] by

Stephanas [crowned] and Fortunatus and Achaicus and Timothy [honoring
God].]>

Second Corinthians 2Co 1:1 Sha'ul [desired], an apostle of Yeshua [God is Salvation] Moshiach [Messiah] by the will of God-The Father, and Timothy [honoring God] [our] brother, unto the church of God-The Father which is at Corinth [satiated], with all the saints which are in all Achaia [trouble]: 2Co 1:2 Grace [be] to you and peace from God-The Father our Father, and [from] the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah].

2Co 1:3 Blessed (Favored by God; happy; prosperous) [be] God-The Father, even the Father of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah], the Father of mercies, and the God-The Father of all comfort; 2Co 1:4 Who comforts us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort which we ourselves are comforted of God-The Father.

2Co 1:5 For as the sufferings of Moshiach [Messiah] abound in us, so our consolation also aboundeth by Moshiach [Messiah].

2Co 1:6 And whether we be afflicted, [it is] for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer (allow, to let, permit): or whether we be comforted, [it is] for your consolation and salvation.

2Co 1:7 And our hope of you [is] stedfast, knowing, that as you^{2gf} are partakers of the sufferings, so [shall you^{2gf} be] also of the consolation.

2Co 1:8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia [orient], that we were pressed out of measure, above strength, insomuch that we despaired even of life: 2Co 1:9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God-The Father which raises the dead: 2Co 1:10 Who delivered us from so great a death, and does deliver: in whom we trust that he will yet deliver [us]; 2Co 1:11 You^{2gf} also helping together by prayer for us, that for the gift [bestowed] upon us by the means of many persons thanks may be given by many on our behalf.

2Co 1:12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly with incorruption, not with fleshly wisdom, but by the grace of God-The Father, we have had our Conversation (behavior; way of life; community) in the world, and more abundantly to you-ward (in custody, with a guard; prison).

2Co 1:13 For we write none other things unto you, than what you^{2gf} read or acknowledge; and I trust you^{2gf} shall acknowledge even to the end; 2Co

1:14 As also you^{2gf} have acknowledged us in part, that we are your rejoicing, even as you^{2gf} also [are] ours in the day of the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation].

2Co 1:15 And in this confidence I was minded to come unto you before, that you^{2gf} might have a second benefit; 2Co 1:16 And to pass by you into Macedonia [extended land], and to come again out of Macedonia [extended land] unto you, and of you to be brought on my way toward Y'hudah [praised].

2Co 1:17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yes yes, and No No?

2Co 1:18 But [as] God-The Father [is] true, our word toward you was not yes and No.

2Co 1:19 For the Son of God-The Father, Yeshua [God is Salvation] Moshiach [Messiah], who was preached among you by us, [even] by me and Silvanus (Silas) [woody] and Timothy [honoring God], was not yes and No, but in him was yes.

2Co 1:20 For all the promises of God-The Father in him [are] yes, and in him Amen, unto the glory of God-The Father by us.

2Co 1:21 Now he which establishes us with you in Moshiach [Messiah], and has anointed us, [is] God-The Father; 2Co 1:22 Who has also sealed us, and given the earnest of the Spirit [Ruach] in our hearts.

2Co 1:23 Moreover I call God-The Father for a record upon my soul, that to spare you I came not as yet unto Corinth [satiated].

2Co 1:24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith you^{2gf} stand.

2Co 2:1 But I determined this with myself, that I would not come again to you in heaviness.

2Co 2:2 For if I make you sorry, who is he then that makes me glad, but the same which is made sorry by me?

2Co 2:3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is [the joy] of you all.

2Co 2:4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that you^{2gf} should be grieved, but that you^{2gf} might know the love which I have more abundantly unto you.

2Co 2:5 But if any have caused grief, he has not grieved me, but in part: that I may not overcharge you all.

2Co 2:6 Sufficient to such a man [is] this punishment, which [was inflicted] of many.

2Co 2:7 So that contrariwise you^{2gf} [ought] rather to forgive [him], and comfort [him], lest perhaps such a one should be swallowed up with overmuch sorrow.

2Co 2:8 For what reason I beseech (to call upon; appeal; beg) you that you^{2gf} would confirm [your] love toward him.

2Co 2:9 For to this end also did I write, that I might know the proof of you, whether you^{2gf} be obedient in all things.

2Co 2:10 To whom you^{2gf} forgive any thing, I [forgive] also: for if I forgave any thing, to whom I forgave [it], for your sakes [forgave I it] in the person of Moshiach [Messiah]; 2Co 2:11 Lest Satan [the adversary] should get an advantage of us: for we are not ignorant of his devices.

2Co 2:12 Furthermore, when I came to Troas (Trojan) [penetrated] to [preach] Moshiach [Messiah]'s Gospel (joyful message), and a door was opened unto me of the Lord - Kurios, 2Co 2:13 I had no rest in my Spirit [Ruach], because I found not Titus [nurse] my brother: but taking my leave of them, I went from there into Macedonia [extended land] .

2Co 2:14 Now thanks [be] unto God-The Father, which always causes us to triumph in Moshiach [Messiah], and makes manifest the savour of his knowledge by us in every place.

2Co 2:15 For we are unto God-The Father a sweet savour of Moshiach [Messiah], in them that are saved, and in them that perish: 2Co 2:16 To the one [we are] the savour of death unto death; and to the other the savour of life unto life. And who [is] sufficient for these things?

2Co 2:17 For we are not as many, which corrupt the word of God-The Father: but as of with incorruption, but as of God-The Father, in the sight of God-The Father speak we in Moshiach [Messiah].

2Co 3:1 Do we begin again to commend ourselves? or need we, as some [others], epistles of commendation to you, or [letters] of commendation

from you?

2Co 3:2 You^{2gf} are our Epistle (important or formal letter) written in our hearts, known and read of all men: 2Co 3:3 [Forasmuch as you^{2gf} are] manifestly declared to be the Epistle (important or formal letter) of Moshiach [Messiah] ministered by us, written not with ink, but with the Spirit [Ruach] of the living God-The Father; not in tables of stone, but in fleshy tables of the heart.

2Co 3:4 And such trust have we through Moshiach [Messiah] to God-The Father-ward (in custody, with a guard; prison): 2Co 3:5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency [is] of God-The Father; 2Co 3:6 Who also has made us able ministers of the new testament (a covenant, ratified in death); not of the letter, but of the Spirit [Ruach]: for the letter kills, but the Spirit [Ruach] gives life.

2Co 3:7 But if the ministration (service; ministry) of death, written [and] engraven in stones, was glorious, so that the people of Yisra'el [He Holds Onto The Heel of God] could not stedfastly behold the face of Moshe [He Who Draws Out Of The Waters] for the glory of his Countenance (Face, appearance; show favor); which [glory] was to be done away: 2Co 3:8 How shall not the ministration (service; ministry) of the Spirit [Ruach] be rather glorious?

2Co 3:9 For if the ministration (service; ministry) of condemnation [be] glory, much more does the ministration (service; ministry) of righteousness exceed in glory.

2Co 3:10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

2Co 3:11 For if that which is done away [was] glorious, much more that which remains [is] glorious.

2Co 3:12 Seeing then that we have such hope, we use great plainness of speech: 2Co 3:13 And not as Moshe [He Who Draws Out Of The Waters], [which] put a vail over his face, that the people of Yisra'el [He Holds Onto The Heel of God] could not stedfastly look to the end of that which is abolished: 2Co 3:14 But their minds were blinded: for until this day remains the same vail untaken away in the reading of the old testament (a covenant, ratified in death); which [vail] is done away in Moshiach [Messiah].

2Co 3:15 But even unto this day, when Moshe [He Who Draws Out Of The Waters] is read, the vail is upon their heart.

2Co 3:16 Nevertheless when it shall turn to the Lord - Kurios, the vail shall be taken away.

2Co 3:17 Now the Lord - Kurios is that Spirit [Ruach]: and where the Spirit [Ruach] of the Lord - Kurios [is], there [is] liberty.

2Co 3:18 But we all, with open face beholding as in a mirror the glory of the Lord - Kurios, are changed into the same image from glory to glory, [even] as by the Spirit [Ruach] of the Lord - Kurios.

2Co 4:1 Therefore seeing we have this ministry, as we have received mercy, we give up not; 2Co 4:2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God-The Father deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God-The Father.

2Co 4:3 But if our Gospel (joyful message) be hid, it is hid to them that are lost: 2Co 4:4 In whom the god of this world has blinded the minds of them which believe not, lest the light of the glorious Gospel (joyful message) of Moshiach [Messiah], who is the image of God-The Father, should shine unto them.

2Co 4:5 For we preach not ourselves, but Moshiach [Messiah] Yeshua [God is Salvation]the Lord - Kurios; and ourselves your servants for Yeshua [God is Salvation]' sake.

2Co 4:6 For God-The Father, who commanded the light to shine out of darkness, has shined in our hearts, to [give] the light of the knowledge of the glory of God-The Father in the face of Yeshua [God is Salvation] Moshiach [Messiah].

2Co 4:7 But we have this treasure in earthen vessels, that the excellency of the power may be of God-The Father, and not of us.

2Co 4:8 [We are] troubled on every side, yet not distressed; [we are] perplexed, but not in despair; 2Co 4:9 Persecuted, but not forsaken; cast down, but not destroyed; 2Co 4:10 Always bearing about in the body the dying of the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation], that the life also of Yeshua [God is Salvation]might be made manifest in our body.

2Co 4:11 For we which live are always delivered unto death for Yeshua [God is Salvation]' sake, that the life also of Yeshua [God is Salvation] might be made manifest in our mortal flesh.

2Co 4:12 So then death works in us, but life in you.

2Co 4:13 We having the same Spirit [Ruach] of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; 2Co 4:14 Knowing that he which raised up the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] shall raise up us also by Yeshua [God is Salvation], and shall present [us] with you.

2Co 4:15 For all things [are] for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God-The Father.

2Co 4:16 For which cause we give up not; but though our outward man perish, yet the inward [man] is renewed day by day.

2Co 4:17 For our light affliction, which is but for a moment, works for us a far more exceeding [and] eternal weight of glory; 2Co 4:18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen [are] temporal; but the things which are not seen [are] eternal.

2Co 5:1 For we know that if our earthly house of [this] tabernacle were dissolved, we have a building of God-The Father, an house not made with hands, eternal in the heavens.

2Co 5:2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: 2Co 5:3 If so be that being clothed we shall not be found naked.

2Co 5:4 For we that are in [this] tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

2Co 5:5 Now he that has wrought us for the selfsame thing [is] God-The Father, who also has given unto us the earnest of the Spirit [Ruach].

2Co 5:6 Therefore [we are] always confident, knowing that, whilst we are at home in the body, we are absent from the Lord - Kurios: 2Co 5:7 (For we walk by faith, not by sight:) 2Co 5:8 We are confident, [I say], and willing rather to be absent from the body, and to be present with the Lord - Kurios.

2Co 5:9 For what reason we labour, that, whether present or absent, we may be accepted of him.

2Co 5:10 For we must all appear before the judgment seat of Moshiah [Messiah]; that every one may receive the things [done] in [his] body, according to that he has done, whether [it be] good or bad.

2Co 5:11 Knowing therefore the terror of the Lord - Kurios, we persuade men; but we are made manifest unto God-The Father; and I trust also are made manifest in your consciences.

2Co 5:12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that you^{2gf} may have somewhat to [answer] them which glory in appearance, and not in heart.

2Co 5:13 For whether we be beside ourselves, [it is] to God-The Father: or whether we be sober, [it is] for your cause.

2Co 5:14 For the love of Moshiah [Messiah] constrains us; because we thus judge, that if one died for all, then were all dead: 2Co 5:15 And [that] he died for all, that they which live should not from this time forth (from now on) live unto themselves, but unto him which died for them, and rose again.

2Co 5:16 For what reason from this time forth (from now on) know we no man after the flesh: yes, though we have known Moshiah [Messiah] after the flesh, yet now from this time forth (from now on) know we [him] no more.

2Co 5:17 Therefore if any man [be] in Moshiah [Messiah], [he is] a new creation: old things are passed away; behold, all things are become new.

2Co 5:18 And all things [are] of God-The Father, who has reconciled us to himself by Yeshua [God is Salvation] Moshiah [Messiah], and has given to us the ministry of reconciliation; 2Co 5:19 To wit, that God-The Father was in Moshiah [Messiah], reconciling the world unto himself, not imputing their trespasses unto them; and has committed unto us the word of reconciliation.

2Co 5:20 Now then we are ambassadors for Moshiah [Messiah], as though God-The Father did beseech (to call upon; appeal; beg) [you] by us: we pray [you] in Moshiah [Messiah]'s stead, be you^{2gf} reconciled to God-The Father.

2Co 5:21 For he has made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God-The Father in him.

2Co 6:1 We then, [as] workers together [with him], beseech (to call upon; appeal; beg) [you] also that you^{2gf} receive not the grace of God-The Father in vain.

2Co 6:2 (For he says, I have heard you²ⁱ in a time accepted, and in a day of salvation have I succoured you²ⁱ : behold, now [is] the accepted time; behold, now [is] the day of salvation.) 2Co 6:3 Giving no offence in any thing, that the ministry be not blamed: 2Co 6:4 But in all [things] approving ourselves as the ministers of God-The Father, in much patience, in afflictions, in necessities, in distresses, 2Co 6:5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; 2Co 6:6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit [Ruach HaKodesh], by love unfeigned, 2Co 6:7 By the word of truth, by the power of God-The Father, by the armour of righteousness on the right hand and on the left, 2Co 6:8 By honour and dishonour, by evil report and good report: as deceivers, and [yet] true; 2Co 6:9 As unknown, and [yet] well known; as dying, and, behold, we live; as chastened, and not killed; 2Co 6:10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and [yet] possessing all things.

2Co 6:11 O [you^{2gf}] Corinthians [satiated], our mouth is open unto you, our heart is enlarged.

2Co 6:12 You^{2gf} are not straitened (impeded or restricted; narrowed, distressed) in us, but you^{2gf} are straitened (impeded or restricted; narrowed, distressed) in your own bowels (inward parts; affections).

2Co 6:13 Now for a recompence (punishment for evil, reward) in the same, (I speak as unto [my] children,) be you^{2gf} also enlarged.

2Co 6:14 Be you^{2gf} not unequally yoked together with unbelievers: for what fellowship has righteousness with unrighteousness? and what communion has light with darkness?

2Co 6:15 And what concord (agreement; unison) has Moshiah [Messiah] with Belial [Worthless, Good for Nothing]? or what part has he that believes with an unbeliever?

2Co 6:16 And what agreement has the temple of God-The Father with idols? for you^{2gf} are the temple of the living God-The Father; as God-The Father has said, I will dwell in them, and walk in [them]; and I will be their God-The Father, and they shall be my people .

2Co 6:17 For what reason come out from among them, and be you^{2gf} separate, says the Lord - Kurios, and touch not the unclean [thing]; and I will receive you, 2Co 6:18 And will be a Father unto you, and you^{2gf} shall be my sons and daughters, says the Lord - Kurios Almighty.

2Co 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and Spirit [Ruach], perfecting holiness in the fear of God-The Father.

2Co 7:2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

2Co 7:3 I speak not [this] to condemn [you]: for I have said before, that you^{2gf} are in our hearts to die and live with [you].

2Co 7:4 Great [is] my boldness of speech toward you, great [is] my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

2Co 7:5 For, when we were come into Macedonia [extended land], our flesh had no rest, but we were troubled on every side; without [were] fightings, within [were] fears.

2Co 7:6 Nevertheless God-The Father, that comforts those that are cast down, comforted us by the coming of Titus [nurse]; 2Co 7:7 And not by his coming only, but by the consolation which he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

2Co 7:8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same Epistle (important or formal letter) has made you sorry, though [it were] but for a season.

2Co 7:9 Now I rejoice, not that you^{2gf} were made sorry, but that you^{2gf} sorrowed to repentance: for you^{2gf} were made sorry after a godly manner, that you^{2gf} might receive damage by us in nothing.

2Co 7:10 For godly sorrow works repentance to salvation not to be repented of: but the sorrow of the world works death.

2Co 7:11 For behold this selfsame thing, that you^{2gf} sorrowed after a godly sort, what carefulness it wrought in you, yes, [what] clearing of yourselves, yes, [what] indignation, yes, [what] fear, yes, [what] vehement (violent; forceful; furious) desire, yes, [what] zeal, yes, [what] revenge! In all [things] you^{2gf} have approved yourselves to be clear in this matter.

2Co 7:12 For what reason, though I wrote unto you, [I did it] not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God-The Father might appear unto you.

2Co 7:13 Therefore we were comforted in your comfort: yes, and exceedingly the more joyed we for the joy of Titus [nurse], because his Spirit [Ruach] was refreshed by you all.

2Co 7:14 For if I have boasted any thing to him of you, I am not ashamed; but as we spoke all things to you in truth, even so our boasting, which [I made] before Titus [nurse], is found a truth.

2Co 7:15 And his inward affection is more abundant toward you, whilst he remembers the obedience of you all, how with fear and trembling you^{2gf} received him .

2Co 7:16 I rejoice therefore that I have confidence in you in all [things].

2Co 8:1 Moreover, brethren, we do you that is to say of the grace of God-The Father bestowed on the churches of Macedonia [extended land];

2Co 8:2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

2Co 8:3 For to [their] power, I bear record, yes, and beyond [their] power [they were] willing of themselves; 2Co 8:4 Praying us with much intreaty that we would receive the gift, and [take upon us] the fellowship of the ministering to the saints.

2Co 8:5 And [this they did], not as we hoped, but first gave their own selves to the Lord - Kurios, and unto us by the will of God-The Father.

2Co 8:6 Insomuch that we desired Titus [nurse], that as he had begun, so he would also finish in you the same grace also.

2Co 8:7 Therefore, as you^{2gf} abound in every [thing, in] faith, and utterance, and knowledge, and [in] all diligence, and [in] your love to us, [see] that you^{2gf} abound in this grace also.

2Co 8:8 I speak not by commandment, but by occasion of the forwardness (being eager; zealous; ready; being inclined to do something) of others, and to prove the with incorruption of your love.

2Co 8:9 For you^{2gf} know the grace of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah], that, though he was rich, yet for your sakes he became poor, that you^{2gf} through his poverty might be rich.

2Co 8:10 And herein I give [my] advice: for this is expedient for you, who have begun before, not only to do, but also to be forward (being eager; zealous; ready; being inclined to do something) a year ago.

2Co 8:11 Now therefore finish the doing [of it]; that as [there was] a readiness to will, so [there may be] a performance also out of that which you^{2gf} have.

2Co 8:12 For if there be first a willing mind, [it is] accepted according to that a man has, [and] not according to that he has not.

2Co 8:13 For [I mean] not that other men be eased, and you^{2gf} burdened:

2Co 8:14 But by an equality, [that] now at this time your abundance [may be a supply] for their want, that their abundance also may be [a supply] for your want: that there may be equality: 2Co 8:15 As it is written, He that [had gathered] much had nothing over; and he that [had gathered] little had no lack.

2Co 8:16 But thanks [be] to God-The Father, which put the same earnest care into the heart of Titus [nurse] for you.

2Co 8:17 For indeed he accepted the Exhortation (encouragement; counsel); but being more forward, of his own accord he went unto you.

2Co 8:18 And we have sent with him the brother, whose praise [is] in the Gospel (joyful message) throughout all the churches; 2Co 8:19 And not [that] only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord - Kurios, and [declaration of] your ready mind : 2Co 8:20 Avoiding this, that no man should blame us in this abundance which is administered by us: 2Co 8:21 Providing for honest things, not only in the sight of the Lord - Kurios, but also in the sight of men.

2Co 8:22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which [I have] in you.

2Co 8:23 Whether [any do enquire] of Titus [nurse], [he is] my partner and fellowhelper concerning you: or our brethren [be enquired of, they are] the messengers of the churches, [and] the glory of Moshiah [Messiah].

2Co 8:24 For what reason show you^{2gf} to them, and before the churches, the proof of your love, and of our boasting on your behalf.

2Co 9:1 For as touching the ministering to the saints, it is superfluous (more than necessary or wanted) for me to write to you: 2Co 9:2 For I know the forwardness (being eager; zealous; ready; being inclined to do something) of your mind, for which I boast of you to them of Macedonia [extended land], that Achaia [trouble] was ready a year ago; and your zeal has provoked very many.

2Co 9:3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, you^{2gf} may be ready:

2Co 9:4 Lest perhaps (maybe) if they of Macedonia [extended land] come with me, and find you unprepared, we (that we say not, you^{2gf}) should be ashamed in this same confident boasting.

2Co 9:5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof you^{2gf} had notice before, that the same might be ready, as [a matter of] bounty, and not as [of] covetousness.

2Co 9:6 But this [I say], He which sows sparingly shall reap also sparingly; and he which sows bountifully shall reap also bountifully.

2Co 9:7 Every man according as he purposes in his heart, [so let him give]; not grudgingly, or of necessity: for God-The Father loves a cheerful giver.

2Co 9:8 And God-The Father [is] able to make all grace abound toward you; that you^{2gf}, always having all sufficiency in all [things], may abound to every good work: 2Co 9:9 (As it is written, He has dispersed abroad; he has given to the poor: his righteousness remains forever.

2Co 9:10 Now he that ministers seed to the sower both minister bread for [your] food, and multiply your seed sown, and increase the fruits of your righteousness;) 2Co 9:11 Being enriched in every thing to all bountifulness, which causes through us thanksgiving to God-The Father.

2Co 9:12 For the administration of this service not only supplies the want of the saints, but is abundant also by many thanksgivings unto God-The Father; 2Co 9:13 Whiles by the experiment of this ministration (service; ministry) they glorify God-The Father for your professed subjection unto the Gospel (joyful message) of Moshiah [Messiah], and for [your] liberal distribution unto them, and unto all [men]; 2Co 9:14 And by their prayer for you, which long after you for the exceeding grace of God-The Father in you.

2Co 9:15 Thanks [be] unto God-The Father for his unspeakable gift.

2Co 10:1 Now I Sha'ul [desired] myself beseech (to call upon; appeal; beg) you by the meekness and gentleness of Moshiach [Messiah], who in presence [am] base among you, but being absent am bold toward you: 2Co 10:2 But I beseech (to call upon; appeal; beg) [you], that I may not be bold when I am present with that confidence, which I think to be bold against some, which think of us as if we walked according to the flesh.

2Co 10:3 For though we walk in the flesh, we do not war after the flesh:

2Co 10:4 (For the weapons of our warfare [are] not carnal (of the flesh, sensual), but mighty through God-The Father to the pulling down of strong holds;) 2Co 10:5 Casting down imaginations, and every high thing that exalts itself against the knowledge of God-The Father, and bringing into captivity every thought to the obedience of Moshiach [Messiah]; 2Co 10:6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

2Co 10:7 Do you^{2gf} look on things after the outward appearance? If any man trust to himself that he is Moshiach [Messiah]'s, let him of himself think this again, that, as he [is] Moshiach [Messiah]'s, even so [are] we Moshiach [Messiah]'s.

2Co 10:8 For though I should boast somewhat more of our authority, which the Lord - Kurios has given us for edification, and not for your destruction, I should not be ashamed: 2Co 10:9 That I may not seem as if I would terrify you by letters.

2Co 10:10 For [his] letters, say they, [are] weighty and powerful; but [his] bodily presence [is] weak, and [his] speech contemptible.

2Co 10:11 Let such an one think this, that, such as we are in word by letters when we are absent, such [will we be] also in deed when we are present.

2Co 10:12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

2Co 10:13 But we will not boast of things without [our] measure, but according to the measure of the rule which God-The Father has distributed to us, a measure to reach even unto you.

2Co 10:14 For we stretch not ourselves beyond [our measure], as though we reached not unto you: for we are come as far as to you also in [preaching] the Gospel (joyful message) of Moshiach [Messiah]: 2Co 10:15 Not boasting of things without [our] measure, [that is], of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, 2Co 10:16 To preach the Gospel (joyful message) in the [regions] beyond you, [and] not to boast in another man's line of things made ready to our hand .

2Co 10:17 But he that glories, let him glory in the Lord - Kurios.

2Co 10:18 For not he that commendeth himself is approved, but whom the Lord - Kurios commendeth.

2Co 11:1 Would to God-The Father you^{2gf} could bear with me a little in [my] folly: and indeed bear with me.

2Co 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present [you as] a pure (clean; not corrupt) virgin to Moshiach [Messiah].

2Co 11:3 But I fear, lest by any means, as the serpent beguiled Khav'vah [Eve] (to breath, to live) through his subtilty, so your minds should be corrupted from the simplicity that is in Moshiach [Messiah].

2Co 11:4 For if he that comes preaches another Yeshua [God is Salvation], whom we have not preached, or [if] you^{2gf} receive another Spirit [Ruach], which you^{2gf} have not received, or another Gospel (joyful message), which you^{2gf} have not accepted, you^{2gf} might well bear with [him].

2Co 11:5 For I suppose I was not the least bit behind the very most important apostles.

2Co 11:6 But though [I be] rude (unskilled, unrefined or unlearned) in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

2Co 11:7 Have I committed an offence in abasing myself that you^{2gf} might be exalted, because I have preached to you the Gospel (joyful message) of God-The Father freely?

2Co 11:8 I robbed other churches, taking wages [of them], to do you service.

2Co 11:9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from

Macedonia [extended land] supplied: and in all [things] I have kept myself from being burdensome unto you, and [so] will I keep [myself].

2Co 11:10 As the truth of Moshiach [Messiah] is in me, no man shall stop me of this boasting in the regions of Achaia [trouble].

2Co 11:11 For what reason? because I love you not? God-The Father knows.

2Co 11:12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

2Co 11:13 For such [are] false apostles, deceitful workers, transforming themselves into the apostles of Moshiach [Messiah].

2Co 11:14 And no marvel; for Satan [the adversary] himself is transformed into an angel of light.

2Co 11:15 Therefore [it is] no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

2Co 11:16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

2Co 11:17 That which I speak, I speak [it] not after the Lord - Kurios, but as it were foolishly, in this confidence of boasting.

2Co 11:18 Seeing that many glory after the flesh, I will glory also.

2Co 11:19 For you^{2gf} suffer (allow, to let, permit) fools gladly, seeing you^{2gf} [yourselves] are wise.

2Co 11:20 For you^{2gf} suffer (allow, to let, permit), if a man bring you into bondage, if a man devour [you], if a man take [of you], if a man exalt himself, if a man strike you on the face.

2Co 11:21 I speak as concerning reproach (disgrace; shame), as though we had been weak. However whereinsoever any is bold, (I speak foolishly,) I am bold also.

2Co 11:22 Are they 'Evri'ot [Hebrew] ? so [am] I. Are they Yisra'eli's? so [am] I. Are they the seed of Avraham [Exalted Father]? so [am] I.

2Co 11:23 Are they ministers of Moshiach [Messiah]? (I speak as a fool) I [am] more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

2Co 11:24 Of the Y'hudim (Judeans) [praised of Yah] five times received I forty [stripes] save one.

2Co 11:25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; 2Co 11:26 [In] journeyings often, [in] perils of waters, [in] perils of robbers, [in] perils by [my own] countrymen, [in] perils by the heathen, [in] perils in the city, [in] perils in the wilderness, [in] perils in the sea, [in] perils among false brethren; 2Co 11:27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

2Co 11:28 Beside those things that are without, that which comes upon me daily, the care of all the churches.

2Co 11:29 Who is weak, and I am not weak? who is offended, and I burn not?

2Co 11:30 If I must needs glory, I will glory of the things which concern my infirmities.

2Co 11:31 The God-The Father and Father of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah], which is Blessed (Favored by God; happy; prosperous) forevermore, knows that I lie not.

2Co 11:32 In Dammesek (Damascus) [silent is the sackcloth weaver] the governor under Aretas [graver] the king kept the city of the Damascenes (Damascus) with a Garrison (fortification; military post), desirous to apprehend me: 2Co 11:33 And through a window in a basket was I let down by the wall, and escaped his hands.

2Co 12:1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord - Kurios.

2Co 12:2 I knew a man in Moshiach [Messiah] above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God-The Father knows;) such an one caught up to the third heaven.

2Co 12:3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God-The Father knows;) 2Co 12:4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

2Co 12:5 Of such an one will I glory: yet of myself I will not glory, but in my infirmities.

2Co 12:6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but [now] I refrain (restrain; refrain from acting), lest any man should think of me above that which he sees me [to be], or [that] he hears of me .

2Co 12:7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan [the adversary] to buffet (to strike with a clenched fist) me, lest I should be exalted above measure.

2Co 12:8 For this thing I besought the Lord - Kurios thrice, that it might depart from me.

2Co 12:9 And he said unto me, My grace is sufficient for you²ⁱ : for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Moshiach [Messiah] may rest upon me.

2Co 12:10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Moshiach [Messiah]'s sake: for when I am weak, then am I strong.

2Co 12:11 I am become a fool in glorying; you^{2gf} have compelled me: for I ought to have been commended of you: for in nothing am I behind the very most important apostles, though I be nothing.

2Co 12:12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

2Co 12:13 For what is it wherein you^{2gf} were inferior to other churches, except [it be] that I myself was not burdensome to you? forgive me this wrong.

2Co 12:14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

2Co 12:15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

2Co 12:16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with deceit.

2Co 12:17 Did I make a gain of you by any of them whom I sent unto you?

2Co 12:18 I desired Titus [nurse], and with [him] I sent a brother. Did Titus [nurse] make a gain of you? walked we not in the same Spirit [Ruach]?

[walked we] not in the same steps?

2Co 12:19 Again, think you^{2gf} that we excuse ourselves unto you? we speak before God-The Father in Moshiaich [Messiah]: but [we do] all things, dearly beloved, for your edifying.

2Co 12:20 For I fear, lest, when I come, I shall not find you such as I would, and [that] I shall be found unto you such as you^{2gf} would not: lest [there be] debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: 2Co 12:21 [And] lest, when I come again, my God-The Father will humble me among you, and [that] I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness (being lustful, loose or lewd; promoting lustful desires in others) which they have committed.

2Co 13:1 This [is] the third [time] I am coming to you. In the mouth of two or three witnesses shall every word be established.

2Co 13:2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare : 2Co 13:3 Since you^{2gf} seek a proof of Moshiaich [Messiah] speaking in me, which to you-ward (in custody, with a guard; prison) is not weak, but is mighty in you.

2Co 13:4 For though he was crucified through weakness, yet he lives by the power of God-The Father. For we also are weak in him, but we shall live with him by the power of God-The Father toward you.

2Co 13:5 Examine yourselves, whether you^{2gf} be in the faith; prove your own selves. Know you^{2gf} not your own selves, how that Yeshua [God is Salvation] Moshiaich [Messiah] is in you, except you^{2gf} be reprobates?

2Co 13:6 But I trust that you^{2gf} shall know that we are not reprobates.

2Co 13:7 Now I pray to God-The Father that you^{2gf} do no evil; not that we should appear approved, but that you^{2gf} should do that which is honest, though we be as reprobates.

2Co 13:8 For we can do nothing against the truth, but for the truth.

2Co 13:9 For we are glad, when we are weak, and you^{2gf} are strong: and this also we wish, [even] your perfection.

2Co 13:10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord - Kurios has given me to edification, and not to destruction.

2Co 13:11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God-The Father of love and peace shall be with you.

2Co 13:12 Greet one another with an holy kiss.

2Co 13:13 All the saints salute you.

2Co 13:14 The grace of the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah], and the love of God-The Father, and the communion of the Holy Spirit [Ruach HaKodesh], [be] with you all. Amen. <The second [Epistle (important or formal letter)] to the Corinthians [satiated] was written from Philippi [lover of horses], [a city] of Macedonia [extended land], by Titus [nurse] and Lucas [light-giving].>

Galatians The Celts

Gal 1:1 Sha'ul [desired], an apostle, (not of men, neither by man, but by Yeshua [God is Salvation] Moshiach [Messiah], and God-The Father the Father, who raised him from the dead;) Gal 1:2 And all the brethren which are with me, unto the churches of Galatia [land of the Galli, Gauls, A Celt]: Gal 1:3 Grace [be] to you and peace from God-The Father the Father, and [from] our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah], Gal 1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God-The Father and our Father: Gal 1:5 To whom [be] glory forever and ever. Amen.

Gal 1:6 I marvel that you^{2gf} are so soon removed from him that called you into the grace of Moshiach [Messiah] unto another Gospel (joyful message): Gal 1:7 Which is not another; but there be some that trouble you, and would pervert the Gospel (joyful message) of Moshiach [Messiah].

Gal 1:8 But though we, or an angel from heaven, preach any other Gospel (joyful message) unto you than that which we have preached unto you, let him be accursed.

Gal 1:9 As we said before, so say I now again, If any [man] preach any other Gospel (joyful message) unto you than that you^{2gf} have received, let him be accursed.

Gal 1:10 For do I now persuade men, or God-The Father? or do I seek to please men? for if I yet pleased men, I should not be the slave of Moshiach [Messiah].

Gal 1:11 But I certify you, brethren, that the Gospel (joyful message) which was preached of me is not after man.

Gal 1:12 For I neither received it of man, neither was I taught [it], but by the revelation of Yeshua [God is Salvation] Moshiach [Messiah].

Gal 1:13 For you^{2gf} have heard of my Conversation (behavior; way of life; community) in time past in the Y'hudit (Y'hudim (Judeans) [praised of Yah]') religion, how that beyond measure I persecuted the church of God-The Father, and wasted it: Gal 1:14 And profited in the Y'hudit (Y'hudim (Judeans) [praised of Yah]') religion above many my equals in my own nation, being more exceedingly zealous of the traditions of my fathers.

Gal 1:15 But when it pleased God-The Father, who separated me from my mother's womb, and called [me] by his grace, Gal 1:16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Gal 1:17 Neither went I up to Yerushalayim [Foundation of Peace] to them which were apostles before me; but I went into Arabia [steppe-dwellers], and returned again unto Dammesek (Damascus) [silent is the sackcloth weaver].

Gal 1:18 Then after three years I went up to Yerushalayim [Foundation of Peace] to see Kefa [pebble] [pebble], and abode with him fifteen days.

Gal 1:19 But other of the apostles saw I none, save Ya'akov [heal-grabber] the Lord - Kurios's brother .

Gal 1:20 Now the things which I write unto you, behold, before God-The Father, I lie not.

Gal 1:21 Afterwards I came into the regions of Aram [exalted] (Syria [etymology is uncertain])and Cilicia [the land which rolls]; Gal 1:22 And was unknown by face unto the churches of Y'hudah [praised] which were in Moshiach [Messiah]: Gal 1:23 But they had heard only, That he which persecuted us in times past now preaches the faith which once he destroyed. Gal 1:24 And they glorified God-The Father in me.

Gal 2:1 Then fourteen years after I went up again to Yerushalayim [Foundation of Peace] with Bar-Nabba [son of rest], and took Titus [nurse] with [me] also.

Gal 2:2 And I went up by revelation, and communicated unto them that Gospel (joyful message) which I preach among the Goyim [Gentiles], but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

Gal 2:3 But neither Titus [nurse], who was with me, being a Greek [unstable: the miry one], was compelled to be circumcised: Gal 2:4 And that because of false brethren unawares brought in, who came in privately to spy out our liberty which we have in Moshiach [Messiah] Yeshua [God is Salvation], that they might bring us into bondage: Gal 2:5 To whom we gave place by subjection, no, not for an hour; that the truth of the Gospel (joyful message) might continue with you.

Gal 2:6 But of these who seemed to be somewhat (boasters), (whatsoever they were, it makes no matter to me: God-The Father accepts no man's

person:) for they who seemed [to be somewhat] in conference added nothing to me: Gal 2:7 But contrariwise, when they saw that the Gospel (joyful message) of the uncircumcision was committed unto me, as [the Gospel (joyful message)] of the circumcision [was] unto Kefa [pebble] [pebble]; Gal 2:8 (For he that wrought effectually in Kefa [pebble] [pebble] to the apostleship of the circumcision, the same was mighty in me toward the Goyim [Gentiles]:) Gal 2:9 And when Ya'akov [heal-grabber], Kefa [pebble], and Yochanan [Yehovah has graced], who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Bar-Nabba [son of rest] the right hands of fellowship; that we [should go] unto the heathen, and they unto the circumcision.

Gal 2:10 Only [they would] that we should remember the poor; the same which I also was forward to do.

Gal 2:11 But when Kefa [pebble] [pebble] was come to Antioch [speedy as a chariot], I withstood him to the face, because he was to be blamed.

Gal 2:12 For before that certain came from Ya'akov [heal-grabber], he did eat with the Goyim [Gentiles]: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

Gal 2:13 And the other Y'hudim (Judeans) [praised of Yah] dissembled (used deceit; pretended; feigned) likewise with him; insomuch that Bar-Nabba [son of rest] also was carried away with their hypocrisy .

Gal 2:14 But when I saw that they walked not uprightly according to the truth of the Gospel (joyful message), I said unto Kefa [pebble] [pebble] before [them] all, If you²ⁱ, being a Jewish person, live after the manner of Goyim [Gentiles], and not as do the Y'hudim (Judeans) [praised of Yah], why compelles you²ⁱ the Goyim [Gentiles] to live as do the Y'hudim (Judeans) [praised of Yah]?

Gal 2:15 We [who are] Y'hudim (Judeans) [praised of Yah] by nature, and not sinners of the Goyim [Gentiles], Gal 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Yeshua [God is Salvation] Moshiach [Messiah], even we have believed in Yeshua [God is Salvation] Moshiach [Messiah], that we might be justified by the faith of Moshiach [Messiah], and not by the works of the law: for by the works of the law shall no flesh be justified.

Gal 2:17 But if, while we seek to be justified by Moshiach [Messiah], we ourselves also are found sinners, [is] therefore Moshiach [Messiah] the

minister of sin? May it not be.

Gal 2:18 For if I build again the things which I destroyed, I make myself a transgressor.

Gal 2:19 For I through the law am dead to the law, that I might live unto God-The Father.

Gal 2:20 I am crucified with Moshiach [Messiah]: nevertheless I live; yet not I, but Moshiach [Messiah] lives in me: and the life which I now live in the flesh I live by the faith of the Son of God-The Father, who loved me, and gave himself for me.

Gal 2:21 I do not frustrate the grace of God-The Father: for if righteousness [come] by the law, then Moshiach [Messiah] is dead in vain.

Gal 3:1 O foolish Galatians, who has bewitched you, that you^{2gf} should not obey the truth, before whose eyes Yeshua [God is Salvation] Moshiach [Messiah] has been evidently set forth, crucified among you?

Gal 3:2 This only would I learn of you, Received you^{2gf} the Spirit [Ruach] by the works of the law, or by the hearing of faith?

Gal 3:3 Are you^{2gf} so foolish? having begun in the Spirit [Ruach], are you^{2gf} now made perfect by the flesh?

Gal 3:4 Have you^{2gf} suffered so many things in vain? if [it be] yet in vain.

Gal 3:5 He therefore that ministers to you the Spirit [Ruach], and works miracles among you, [does he it] by the works of the law, or by the hearing of faith?

Gal 3:6 Even as Avraham [Exalted Father] believed God-The Father, and it was accounted to him for righteousness.

Gal 3:7 Know you^{2gf} therefore that they which are of faith, the same are the children of Avraham [Exalted Father].

Gal 3:8 And the scripture, foreseeing that God-The Father would justify the heathen through faith, preached before the Gospel (joyful message) unto Avraham [Exalted Father], [saying], In you²ⁱ shall all nations be Blessed (Favored by God; happy; prosperous).

Gal 3:9 So then they which be of faith are Blessed (Favored by God; happy; prosperous) with faithful Avraham [Exalted Father].

Gal 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed [is] every one that continues not in all things which are

written in the book of the law to do them.

Gal 3:11 But that no man is justified by the law in the sight of God-The Father, [it is] evident: for, The just shall live by faith.

Gal 3:12 And the law is not of faith: but, The man that does them shall live in them.

Gal 3:13 Moshiach [Messiah] has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] every one that hangs on a tree: Gal 3:14 That the blessing of Avraham [Exalted Father] might come on the Goyim [Gentiles] through Yeshua [God is Salvation] Moshiach [Messiah]; that we might receive the promise of the Spirit [Ruach] through faith.

Gal 3:15 Brethren, I speak after the manner of men; Though [it be] but a man's covenant, yet [if it be] confirmed, no man disannulls, or adds thereto.

Gal 3:16 Now to Avraham [Exalted Father] and his seed were the promises made. He says not, And to seeds, as of many; but as of one, And to your²ⁱ seed, which is Moshiach [Messiah].

Gal 3:17 And this I say, [that] the covenant, that was confirmed before of God-The Father in Moshiach [Messiah], the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

Gal 3:18 For if the inheritance [be] of the law, [it is] no more of promise: but God-The Father gave [it] to Avraham [Exalted Father] by promise.

Gal 3:19 For what reason then [serves] the law? It was added because of transgressions, till the seed should come to whom the promise was made; [and it was] ordained by angels in the hand of a mediator.

Gal 3:20 Now a mediator is not [a mediator] of one, but God-The Father is one.

Gal 3:21 [Is] the law then against the promises of God-The Father? May it not be: for if there had been a law given which could have given life, truly righteousness should have been by the law.

Gal 3:22 But the scripture has concluded all under sin, that the promise by faith of Yeshua [God is Salvation] Moshiach [Messiah] might be given to them that believe.

Gal 3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Gal 3:24 For what reason the law was our schoolmaster [to bring us] unto Moshiah [Messiah], that we might be justified by faith.

Gal 3:25 But after that faith is come, we are no longer under a schoolmaster.

Gal 3:26 For you^{2gf} are all the children of God-The Father by faith in Moshiah [Messiah] Yeshua [God is Salvation].

Gal 3:27 For as many of you as have been baptized into Moshiah [Messiah] have put on Moshiah [Messiah].

Gal 3:28 There is neither Jewish [praised] people nor Greek [unstable: the miry one], there is neither bond nor free, there is neither male nor female: for you^{2gf} are all one in Moshiah [Messiah] Yeshua [God is Salvation].

Gal 3:29 And if you^{2gf} [be] Moshiah [Messiah]'s, then are you^{2gf} Avraham [Exalted Father]'s [Exalted Father] seed, and heirs according to the promise .

Gal 4:1 Now I say, [That] the heir, as long as he is a child, differeth nothing from a slave, though he be lord of all; Gal 4:2 But is under tutors and governors until the time appointed of the father.

Gal 4:3 Even so we, when we were children, were in bondage under the elements of the world: Gal 4:4 But when the fullness of the time was come, God-The Father sent forth his Son, made of a woman, made under the law, Gal 4:5 To redeem them that were under the law, that we might receive the sonship of sons.

Gal 4:6 And because you^{2gf} are sons, God-The Father has sent forth the Spirit [Ruach] of his Son into your hearts, crying, Abba, Father.

Gal 4:7 For what reason you²ⁱ are no more a slave, but a son; and if a son, then an heir of God-The Father through Moshiah [Messiah].

Gal 4:8 However then, when you^{2gf} knew not God-The Father, you^{2gf} did service unto them which by nature are no gods.

Gal 4:9 But now, after that you^{2gf} have known God-The Father, or rather are known of God-The Father, how turn you^{2gf} again to the weak and beggarly elements, whereunto you^{2gf} desire again to be in bondage?

Gal 4:10 You^{2gf} observe days, and months, and times, and years.

Gal 4:11 I am afraid of you, lest I have bestowed upon you labour in vain.

Gal 4:12 Brethren, I beseech (to call upon; appeal; beg) you, be as I [am]; for I [am] as you^{2gf} [are]: you^{2gf} have not injured me at all.

Gal 4:13 You^{2gf} know how through infirmity of the flesh I preached the Gospel (joyful message) unto you at the first.

Gal 4:14 And my temptation which was in my flesh you^{2gf} despised not, nor rejected; but received me as an angel of God-The Father, [even] as Moshiach [Messiah] Yeshua [God is Salvation].

Gal 4:15 Where is then the blessedness you^{2gf} spoke of? for I bear you record, that, if [it had been] possible, you^{2gf} would have plucked out your own eyes, and have given them to me.

Gal 4:16 Am I therefore become your enemy, because I tell you the truth?

Gal 4:17 They zealously affect you, [but] not well; yes, they would exclude you, that you^{2gf} might affect them.

Gal 4:18 But [it is] good to be zealously affected always in [a] good [thing], and not only when I am present with you.

Gal 4:19 My little children, of whom I travail in birth again until Moshiach [Messiah] be formed in you, Gal 4:20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

Gal 4:21 Tell me, you^{2gf} that desire to be under the law, do you^{2gf} not hear the law?

Gal 4:22 For it is written, that Avraham [Exalted Father] had two sons, the one by a bondmaid, the other by a freewoman.

Gal 4:23 But he [who was] of the bondwoman was born after the flesh; but he of the freewoman [was] by promise.

Gal 4:24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

Gal 4:25 For this Agar is mount Sinai in Arabia [steppe-dwellers], and answer to Yerushalayim [Foundation of Peace] which now is, and is in bondage with her children.

Gal 4:26 But Yerushalayim [Foundation of Peace] which is above is free, which is the mother of us all.

Gal 4:27 For it is written, Rejoice, [you²ⁱ] barren that bear not; break forth and cry, you²ⁱ that travaile not: for the desolate has many more children than she which has an husband.

Gal 4:28 Now we, brethren, as Yitz'khak [Laughter] was, are the children of promise.

Gal 4:29 But as then he that was born after the flesh persecuted him [that was born] after the Spirit [Ruach], even so [it is] now.

Gal 4:30 Nevertheless what says the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

Gal 4:31 So then, brethren, we are not children of the bondwoman, but of the free.

Gal 5:1 Stand fast therefore in the liberty which Moshiach [Messiah] has made us free, and be not entangled again with the yoke of bondage.

Gal 5:2 Behold, I Sha'ul [desired] say unto you, that if you^{2gf} be circumcised, Moshiach [Messiah] shall profit you nothing.

Gal 5:3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

Gal 5:4 Moshiach [Messiah] is become of no effect unto you, whosoever of you are justified by the law; you^{2gf} are fallen from grace.

Gal 5:5 For we through the Spirit [Ruach] wait for the hope of righteousness by faith.

Gal 5:6 For in Yeshua [God is Salvation] Moshiach [Messiah] neither circumcision avails any thing, nor uncircumcision; but faith which works by love.

Gal 5:7 You^{2gf} did run well; who did hinder you that you^{2gf} should not obey the truth?

Gal 5:8 This persuasion [comes] not of him that calls you.

Gal 5:9 A little leaven leavens the whole lump.

Gal 5:10 I have confidence in you through the Lord - Kurios, that you^{2gf} will be none otherwise minded: but he that troubles you shall bear his judgment, whosoever he be.

Gal 5:11 And I, brethren, if I yet preach circumcision, why do I yet suffer (allow, to let, permit) persecution? then is the offence of the stake (cross) ceased.

Gal 5:12 I would they were even cut off which trouble you.

Gal 5:13 For, brethren, you^{2gf} have been called unto liberty; only [use] not liberty for an occasion to the flesh, but by love serve one another.

Gal 5:14 For all the law is fulfilled in one word, [even] in this; you²ⁱ shall love your²ⁱ neighbour as yourself.

Gal 5:15 But if you^{2gf} bite and devour one another, take heed that you^{2gf} be not consumed one of another.

Gal 5:16 [This] I say then, Walk in the Spirit [Ruach], and you^{2gf} shall not fulfill the lust of the flesh.

Gal 5:17 For the flesh lusts against the Spirit [Ruach], and the Spirit [Ruach] against the flesh: and these are contrary the one to the other: so that you^{2gf} cannot do the things that you^{2gf} would.

Gal 5:18 But if you^{2gf} be led of the Spirit [Ruach], you^{2gf} are not under the law.

Gal 5:19 Now the works of the flesh are manifest, which are [these]; Adultery, fornication, uncleanness, lasciviousness (being lustful, loose or lewd; promoting lustful desires in others), Gal 5:20 Idolatry, witchcraft, hatred, disagreement (dissension), emulations, wrath, strife, seditions, heresies, Gal 5:21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told [you] in time past, that they which do such things shall not inherit the kingdom of God-The Father.

Gal 5:22 But the fruit of the Spirit [Ruach] is love, joy, peace, longsuffering, gentleness, goodness, faith, Gal 5:23 Meekness, self-control: against such there is no law.

Gal 5:24 And they that are Moshiach [Messiah]'s have crucified the flesh with the passions and lusts.

Gal 5:25 If we live in the Spirit [Ruach], let us also walk in the Spirit [Ruach].

Gal 5:26 Let us not be desirous of vain glory, provoking one another, envying one another.

Gal 6:1 Brethren, if a man be overtaken in a fault, you^{2gf} which are spiritual, restore such an one in the Spirit [Ruach] of meekness; considering yourself, lest you²ⁱ also be tried or tested.

Gal 6:2 Bear you^{2gf} one another's burdens, and so fulfill the law of Moshiach [Messiah].

Gal 6:3 For if a man think himself to be something, when he is nothing, he deceives himself.

Gal 6:4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

Gal 6:5 For every man shall bear his own burden.

Gal 6:6 Let him that is taught in the word communicate unto him that teaches in all good things.

Gal 6:7 Be not deceived; God-The Father is not deceived: for whatsoever a man sows, that shall he also reap.

Gal 6:8 For he that sows to his flesh shall of the flesh reap corruption; but he that sows to the Spirit [Ruach] shall of the Spirit [Ruach] reap life everlasting.

Gal 6:9 And let us not be weary in well doing: for in due season we shall reap, if we give up not.

Gal 6:10 As we have therefore opportunity, let us do good unto all [men], especially unto them who are of the household of faith.

Gal 6:11 You^{2gf} see how large a letter I have written unto you with my own hand.

Gal 6:12 As many as desire to make a fair show in the flesh, they constrain (compel with irresistible force) you to be circumcised; only lest they should suffer (allow, to let, permit) persecution for the stake (cross) of Moshiach [Messiah].

Gal 6:13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

Gal 6:14 But May it not be that I should glory, save in the stake (cross) of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah], by whom the world is crucified unto me, and I unto the world.

Gal 6:15 For in Moshiach [Messiah] Yeshua [God is Salvation] neither circumcision avails any thing, nor uncircumcision, but a new creation.

Gal 6:16 And as many as walk according to this rule, peace [be] on them, and mercy, and upon the Yisra'el [He Holds Onto The Heel of God] of God-The Father.

Gal 6:17 From from this time forth (from now on) let no man trouble me:
for I bear in my body the marks of the Lord - Kurios [he to whom a person
belongs] Yeshua [God is Salvation].

Gal 6:18 Brethren, the grace of our Lord - Kurios [he to whom a person
belongs] Yeshua [God is Salvation] Moshiach [Messiah] [be] with your
Spirit [Ruach]. Amen. <Unto the Galatians written from Rome [strength].>

Ephesians Eph 1:1 Sha'ul [desired], an apostle of Yeshua [God is Salvation] Moshiach [Messiah] by the will of God-The Father, to the saints which are at Ephesus [permitted], and to the faithful in Moshiach [Messiah] Yeshua [God is Salvation]: Eph 1:2 Grace [be] to you, and peace, from God-The Father our Father, and [from] the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah].

Eph 1:3 Blessed (Favored by God; happy; prosperous) [be] the God-The Father and Father of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah], who has Blessed (Favored by God; happy; prosperous) us with all spiritual blessings in heavenly [places] in Moshiach [Messiah]: Eph 1:4 According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Eph 1:5 Having predestinated us unto the sonship of children by Yeshua [God is Salvation] Moshiach [Messiah] to himself, according to the good pleasure of his will, Eph 1:6 To the praise of the glory of his grace, wherein he has made us accepted in the beloved.

Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Eph 1:8 Wherein he has abounded toward us in all wisdom and prudence; Eph 1:9 Having made known unto us the mystery of his will, according to his good pleasure which he has purposed in himself: Eph 1:10 That in the dispensation of the fullness of times he might gather together in one all things in Moshiach [Messiah], both which are in heaven, and which are on earth; [even] in him: Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who works all things after the counsel of his own will: Eph 1:12 That we should be to the praise of his glory, who first trusted in Moshiach [Messiah].

Eph 1:13 In whom you^{2gf} also [trusted], after that you^{2gf} heard the word of truth, the Gospel (joyful message) of your salvation: in whom also after that you^{2gf} believed, you^{2gf} were sealed with that holy Spirit [Ruach] of promise, Eph 1:14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Eph 1:15 For what reason I also, after I heard of your faith in the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation], and love unto all the saints, Eph 1:16 Cease not to give thanks for you, making

mention of you in my prayers; Eph 1:17 That the God-The Father of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah], the Father of glory, may give unto you the Spirit [Ruach] of wisdom and revelation in the knowledge of him: Eph 1:18 The eyes of your understanding being enlightened; that you^{2gf} may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, Eph 1:19 And what [is] the exceeding greatness of his power to us-ward (in custody, with a guard; prison) who believe, according to the working of his mighty power, Eph 1:20 Which he wrought in Moshiach [Messiah], when he raised him from the dead, and set [him] at his own right hand in the heavenly [places], Eph 1:21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: Eph 1:22 And has put all [things] under his feet, and gave him [to be] the head over all [things] to the church, Eph 1:23 Which is his body, the fullness of him that fills all in all.

Eph 2:1 And you [has he quickened], who were dead in trespasses and sins; Eph 2:2 Wherein in time past you^{2gf} walked according to the course of this world, according to the prince of the power of the air, the Spirit [Ruach] that now works in the children of disobedience: Eph 2:3 Among whom also we all had our Conversation (behavior; way of life; community) in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Eph 2:4 But God-The Father, who is rich in mercy, for his great love which he loved us, Eph 2:5 Even when we were dead in sins, has quickened us together with Moshiach [Messiah], (by grace you^{2gf} are saved;)

Eph 2:6 And has raised [us] up together, and made [us] sit together in heavenly [places] in Moshiach [Messiah] Yeshua [God is Salvation]: Eph 2:7 That in the ages to come he might show the exceeding riches of his grace in [his] kindness toward us through Moshiach [Messiah] Yeshua [God is Salvation].

Eph 2:8 For by grace are you^{2gf} saved through faith; and that not of yourselves: [it is] the gift of God-The Father: Eph 2:9 Not of works, lest any man should boast.

Eph 2:10 For we are his workmanship, created in Moshiach [Messiah] Yeshua [God is Salvation] unto good works, which God-The Father has before ordained that we should walk in them.

Eph 2:11 For what reason remember, that you^{2gf} [being] in time past Goyim [Gentiles] in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; Eph 2:12 That at that time you^{2gf} were without Moshiach [Messiah], being aliens from the commonwealth of Yisra'el [He Holds Onto The Heel of God], and strangers from the covenants of promise, having no hope, and without God-The Father in the world: Eph 2:13 But now in Moshiach [Messiah] Yeshua [God is Salvation] you^{2gf} who sometimes were far off are made near by the blood of Moshiach [Messiah].

Eph 2:14 For he is our peace, who has made both one, and has broken down the middle wall of partition [between us] ; Eph 2:15 Having abolished in his flesh the hatred (being an enemy), [even] the law of commandments [contained] in ordinances; for to make in himself of two one new man, [so] making peace; Eph 2:16 And that he might reconcile both unto God-The Father in one body by the stake (cross), having slain the hatred (being an enemy) thereby: Eph 2:17 And came and preached peace to you which were afar off, and to them that were near.

Eph 2:18 For through him we both have access by one Spirit [Ruach] unto the Father.

Eph 2:19 Now therefore you^{2gf} are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God-The Father; Eph 2:20 And are built upon the foundation of the apostles and prophets, Yeshua [God is Salvation] Moshiach [Messiah] himself being the chief corner [stone]; Eph 2:21 In whom all the building fitly framed together grows unto an holy temple in the Lord - Kurios: Eph 2:22 In whom you^{2gf} also are built together for an habitation of God-The Father through the Spirit [Ruach].

Eph 3:1 For this cause I Sha'ul [desired], the prisoner of Yeshua [God is Salvation] Moshiach [Messiah] for you Goyim [Gentiles], Eph 3:2 If you^{2gf} have heard of the dispensation of the grace of God-The Father which is given me to you-ward (in custody, with a guard; prison): Eph 3:3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Eph 3:4 Whereby, when you^{2gf} read, you^{2gf} may understand my knowledge in the mystery of Moshiach [Messiah]) Eph 3:5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit [Ruach]; Eph 3:6 That the

Goyim [Gentiles] should be fellow heirs, and of the same body, and partakers of his promise in Moshiach [Messiah] by the Gospel (joyful message): Eph 3:7 Whereof I was made a minister, according to the gift of the grace of God-The Father given unto me by the effectual working of his power.

Eph 3:8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Goyim [Gentiles] the unsearchable riches of Moshiach [Messiah]; Eph 3:9 And to make all [men] see what [is] the fellowship of the mystery, which from the beginning of the world has been hid in God-The Father, who created all things by Yeshua [God is Salvation] Moshiach [Messiah]: Eph 3:10 To the intent that now unto the Principalities (rulers or their territory) and powers in heavenly [places] might be known by the church the manifold wisdom of God-The Father, Eph 3:11 According to the eternal purpose which he purposed in Moshiach [Messiah] Yeshua [God is Salvation]our Lord - Kurios: Eph 3:12 In whom we have boldness and access with confidence by the faith of him.

Eph 3:13 For what reason I desire that you^{2gf} give up not at my tribulations for you, which is your glory .

Eph 3:14 For this cause I bow my knees unto the Father of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah], Eph 3:15 Of whom the whole family in heaven and earth is named, Eph 3:16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit [Ruach] in the inner man; Eph 3:17 That Moshiach [Messiah] may dwell in your hearts by faith; that you^{2gf} , being rooted and grounded in love, Eph 3:18 May be able to comprehend with all saints what [is] the breadth, and length, and depth, and height; Eph 3:19 And to know the love of Moshiach [Messiah], which passes knowledge, that you^{2gf} might be filled with all the fullness of God-The Father.

Eph 3:20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that works in us, Eph 3:21 Unto him [be] glory in the church by Moshiach [Messiah] Yeshua [God is Salvation]throughout all ages, world without end. Amen.

Eph 4:1 I therefore, the prisoner of the Lord - Kurios, beseech (to call upon; appeal; beg) you that you^{2gf} walk worthy of the vocation (what God calls, gifts a person to do) which you^{2gf} are called,

Eph 4:2 With all lowliness and meekness, with longsuffering, forbearing one another in love; Eph 4:3 Endeavouring to keep the unity of the Spirit [Ruach] in the bond of peace.

Eph 4:4 [There is] one body, and one Spirit [Ruach], even as you^{2gf} are called in one hope of your calling; Eph 4:5 One Lord - Kurios, one faith, one baptism, Eph 4:6 One God-The Father and Father of all, who [is] above all, and through all, and in you all.

Eph 4:7 But unto every one of us is given grace according to the measure of the gift of Moshiach [Messiah].

Eph 4:8 For what reason he says, When he ascended up on high, he led captivity captive, and gave gifts unto men.

Eph 4:9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

Eph 4:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.) Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; Eph 4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Moshiach [Messiah]: Eph 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God-The Father, unto a perfect man, unto the measure of the stature of the fullness of Moshiach [Messiah]: Eph 4:14 That we [from this time forth (from now on)] be no more children, tossed to and fro, and carried about with every wind of doctrine, by the trickery (entrapment by deceit) of men, [and] cunning craftiness, whereby they lie in wait to deceive; Eph 4:15 But speaking the truth in love, may grow up into him in all things, which is the head, [even] Moshiach [Messiah]: Eph 4:16 From whom the whole body fitly joined together and compacted by that which every joint supplies, according to the effectual working in the measure of every part, makes increase of the body unto the edifying of itself in love.

Eph 4:17 This I say therefore, and testify in the Lord - Kurios, that you^{2gf} from this time forth (from now on) walk not as other Goyim [Gentiles] walk, in the vanity of their mind, Eph 4:18 Having the understanding darkened, being alienated from the life of God-The Father through the ignorance that is in them, because of the blindness of their heart: Eph 4:19 Who being past feeling have given themselves over unto lasciviousness

(being lustful, loose or lewd; promoting lustful desires in others), to work all uncleanness with greediness.

Eph 4:20 But you^{2gf} have not so learned Moshiach [Messiah]; Eph 4:21 If so be that you^{2gf} have heard him, and have been taught by him, as the truth is in Yeshua [God is Salvation]: Eph 4:22 That you^{2gf} put off concerning the former Conversation (behavior; way of life; community) the old man, which is corrupt according to the deceitful lusts; Eph 4:23 And be renewed in the Spirit [Ruach] of your mind; Eph 4:24 And that you^{2gf} put on the new man, which after God-The Father is created in righteousness and true holiness.

Eph 4:25 For what reason putting away lying, speak every man truth with his neighbour: for we are members one of another.

Eph 4:26 Be you^{2gf} angry, and sin not: let not the sun go down upon your wrath: Eph 4:27 Neither give place to the devil.

Eph 4:28 Let him that stole steal no more: but rather let him labour, working with [his] hands the thing which is good, that he may have to give to him that needs.

Eph 4:29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Eph 4:30 And grieve not the holy Spirit [Ruach] of God-The Father, whereby you^{2gf} are sealed unto the day of redemption.

Eph 4:31 Let all bitterness, and wrath, and anger, and yelling (loud complaining), and evil speaking, be put away from you, with all malice:

Eph 4:32 And be you^{2gf} kind one to another, tenderhearted, forgiving one another, even as God-The Father for Moshiach [Messiah]'s sake has forgiven you.

Eph 5:1 Be you^{2gf} therefore followers of God-The Father, as dear children; Eph 5:2 And walk in love, as Moshiach [Messiah] also has loved us, and has given himself for us an offering and a sacrifice to God-The Father for a sweet smelling savour.

Eph 5:3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becomes saints; Eph 5:4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient (fit; appropriate; proper (one's own; peculiar; particular)): but rather giving of thanks.

Eph 5:5 For this you^{2gf} know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Moshiach [Messiah] and of God-The Father.

Eph 5:6 Let no man deceive you with vain words: for because of these things comes the wrath of God-The Father upon the children of disobedience.

Eph 5:7 Be not you^{2gf} therefore partakers with them.

Eph 5:8 For you^{2gf} were sometimes darkness, but now [are you^{2gf}] light in the Lord - Kurios: walk as children of light: Eph 5:9 (For the fruit of the Spirit [Ruach] [is] in all goodness and righteousness and truth;) Eph 5:10 Proving what is acceptable unto the Lord - Kurios.

Eph 5:11 And have no fellowship with the unfruitful works of darkness, but rather reprove [them].

Eph 5:12 For it is a shame even to speak of those things which are done of them in secret.

Eph 5:13 But all things that are reproved are made manifest by the light: for whatsoever does make manifest is light.

Eph 5:14 For what reason he says, Awake you²ⁱ that sleep, and arise from the dead, and Moshiach [Messiah] shall give you²ⁱ light.

Eph 5:15 See then that you^{2gf} walk circumspectly, not as fools, but as wise, Eph 5:16 Redeeming the time, because the days are evil.

Eph 5:17 For what reason be you^{2gf} not unwise, but understanding what the will of the Lord - Kurios [is].

Eph 5:18 And be not drunk with wine, wherein is excess; but be filled with the Spirit [Ruach]; Eph 5:19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord - Kurios; Eph 5:20 Giving thanks always for all things unto God-The Father and the Father in the name of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah]; Eph 5:21 Submitting yourselves one to another in the fear of God-The Father.

Eph 5:22 Wives, submit yourselves unto your own husbands, as unto the Lord - Kurios.

Eph 5:23 For the husband is the head of the wife, even as Moshiach [Messiah] is the head of the church: and he is the saviour of the body.

Eph 5:24 Therefore as the church is subject unto Moshiach [Messiah], so [let] the wives [be] to their own husbands in every thing.

Eph 5:25 Husbands, love your wives, even as Moshiach [Messiah] also loved the church, and gave himself for it; Eph 5:26 That he might sanctify (make holy; set apart for God's use) and cleanse it with the washing of water by the word, Eph 5:27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Eph 5:28 So ought men to love their wives as their own bodies. He that loves his wife loves himself.

Eph 5:29 For no man ever yet hated his own flesh; but nourishes and cherishes it, even as the Lord - Kurios the church: Eph 5:30 For we are members of his body, of his flesh, and of his bones.

Eph 5:31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh .

Eph 5:32 This is a great mystery: but I speak concerning Moshiach [Messiah] and the church.

Eph 5:33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife [see] that she reverence [her] husband.

Eph 6:1 Children, obey your parents in the Lord - Kurios: for this is right.

Eph 6:2 Honour your²ⁱ father and mother; (which is the first commandment with promise;) Eph 6:3 That it may be well with you²ⁱ , and you²ⁱ may live long on the earth.

Eph 6:4 And, you^{2gf} fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord - Kurios.

Eph 6:5 Servants, be obedient to them that are [your] masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Moshiach [Messiah]; Eph 6:6 Not with eyeservice, as menpleasers; but as the servants of Moshiach [Messiah], doing the will of God-The Father from the heart; Eph 6:7 With good will doing service, as to the Lord - Kurios, and not to men: Eph 6:8 Knowing that whatsoever good thing any man does, the same shall he receive of the Lord - Kurios, whether [he be] bond or free.

Eph 6:9 And, you^{2gf} masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there

respect of persons with him.

Eph 6:10 Finally, my brethren, be strong in the Lord - Kurios, and in the power of his might.

Eph 6:11 Put [a bow] on the whole armour of God-The Father, that you^{2gf} may be able to stand against the wiles of the devil.

Eph 6:12 For we wrestle not against flesh and blood, but against Principalities (rulers or their territory), against powers, against the rulers of the darkness of this world, against wicked spirits in high [places].

Eph 6:13 For what reason take unto you the whole armour of God-The Father, that you^{2gf} may be able that is to withstand in the evil day, and having done all, to stand.

Eph 6:14 Stand therefore, having your waist wrapped around about with truth, and having on the breastplate of righteousness; Eph 6:15 And your feet shod with the preparation of the Gospel (joyful message) of peace; Eph 6:16 Above all, taking the shield of faith, which you^{2gf} shall be able to quench all the fiery darts of the wicked.

Eph 6:17 And take the helmet of salvation, and the sword of the Spirit [Ruach], which is the word of God-The Father: Eph 6:18 Praying always with all prayer and supplication in the Spirit [Ruach], and watching thereunthat is to sayh all perseverance and supplication for all saints; Eph 6:19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel (joyful message), Eph 6:20 For which I am an ambassador in bonds: that in it I may speak boldly, as I ought to speak.

Eph 6:21 But that you^{2gf} also may know my affairs, [and] how I do, Tychicus [fateful], a beloved brother and faithful minister in the Lord - Kurios, shall make known to you all things : Eph 6:22 Whom I have sent unto you for the same purpose, that you^{2gf} might know our affairs, and [that] he might comfort your hearts.

Eph 6:23 Peace [be] to the brethren, and love with faith, from God-The Father the Father and the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah].

Eph 6:24 Grace [be] with all them that love our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah] in with

incorruption. Amen. <To [the] Ephesians [permitted] written from Rome
[strength], by Tychicus [fateful].>

Philippians Phi 1:1 Sha'ul [desired] and Timothy [honoring God], the servants of Yeshua [God is Salvation] Moshiach [Messiah], to all the saints in Moshiach [Messiah] Yeshua [God is Salvation] which are at Philippi [lover of horses], with the bishops and deacons: Phi 1:2 Grace [be] unto you, and peace, from God-The Father our Father, and [from] the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah].

Phi 1:3 I thank my God-The Father upon every remembrance of you, Phi 1:4 Always in every prayer of my for you all making request with joy, Phi 1:5 For your fellowship in the Gospel (joyful message) from the first day until now; Phi 1:6 Being confident of this very thing, that he which has begun a good work in you will finish [it] until the day of Yeshua [God is Salvation] Moshiach [Messiah]: Phi 1:7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defense and confirmation of the Gospel (joyful message), you^{2gf} all are partakers of my grace.

Phi 1:8 For God-The Father is my record, how greatly I long after you all in the bowels (inward parts; affections) of Yeshua [God is Salvation] Moshiach [Messiah].

Phi 1:9 And this I pray, that your love may abound yet more and more in knowledge and [in] all judgment; Phi 1:10 That you^{2gf} may approve things that are excellent; that you^{2gf} may be sincere and without offence till the day of Moshiach [Messiah]; Phi 1:11 Being filled with the fruits of righteousness, which are by Yeshua [God is Salvation] Moshiach [Messiah], unto the glory and praise of God-The Father.

Phi 1:12 But I would you^{2gf} should understand, brethren, that the things [which happened] unto me have fallen out rather unto the furtherance of the Gospel (joyful message); Phi 1:13 So that my bonds in Moshiach [Messiah] are manifest in all the palace, and in all other [places]; Phi 1:14 And many of the brethren in the Lord - Kurios, waxing confident by my bonds, are much more bold to speak the word without fear.

Phi 1:15 Some indeed preach Moshiach [Messiah] even of envy and strife; and some also of good will: Phi 1:16 The one preach Moshiach [Messiah] of contention, not sincerely, supposing to add affliction to my bonds: Phi 1:17 But the other of love, knowing that I am set for the defense of the Gospel (joyful message).

Phi 1:18 What then? notwithstanding, every way, whether in pretence, or in truth, Moshiach [Messiah] is preached; and I in it do rejoice, yes, and will rejoice.

Phi 1:19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit [Ruach] of Yeshua [God is Salvation] Moshiach [Messiah], Phi 1:20 According to my earnest expectation and [my] hope, that in nothing I shall be ashamed, but [that] with all boldness, as always, [so] now also Moshiach [Messiah] shall be magnified in my body, whether [it be] by life, or by death.

Phi 1:21 For to me to live [is] Moshiach [Messiah], and to die [is] gain.

Phi 1:22 But if I live in the flesh, this [is] the fruit of my labour: yet what I shall choose I know not.

Phi 1:23 For I am in a strait between two, having a desire to depart, and to be with Moshiach [Messiah]; which is far better: Phi 1:24 Nevertheless to abide in the flesh [is] more needful for you.

Phi 1:25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; Phi 1:26 That your rejoicing may be more abundant in Yeshua [God is Salvation] Moshiach [Messiah] for me by my coming to you again.

Phi 1:27 Only let your Conversation (behavior; way of life; community) be as it becomes the Gospel (joyful message) of Moshiach [Messiah]: that whether I come and see you, or else be absent, I may hear of your affairs, that you^{2gf} stand fast in one Spirit [Ruach], with one mind striving together for the faith of the Gospel (joyful message); Phi 1:28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God-The Father.

Phi 1:29 For unto you it is given in the behalf of Moshiach [Messiah], not only to believe on him, but also to suffer (allow, to let, permit) for his sake; Phi 1:30 Having the same conflict which you^{2gf} saw in me, and now hear [to be] in me.

Phi 2:1 If [there be] therefore any consolation in Moshiach [Messiah], if any comfort of love, if any fellowship of the Spirit [Ruach], if any bowels (inward parts; affections) and mercies, Phi 2:2 Fulfill you^{2gf} my joy, that you^{2gf} be likeminded, having the same love, [being] of one accord, of one mind.

Phi 2:3 [Let] nothing [be done] through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

Phi 2:4 Look not every man on his own things, but every man also on the things of others.

Phi 2:5 Let this mind be in you, which was also in Moshiach [Messiah] Yeshua [God is Salvation]: Phi 2:6 Who, being in the form of God-The Father, thought it not robbery to be equal with God-The Father: Phi 2:7 But made himself of no reputation, and took upon him the form of a slave, and was made in the likeness of men: Phi 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the stake (cross).

Phi 2:9 For what reason God-The Father also has highly exalted him, and given him a name which is above every name: Phi 2:10 That at the name of Yeshua [God is Salvation] every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth; Phi 2:11 And [that] every tongue should confess that Yeshua [God is Salvation] Moshiach [Messiah] [is] Lord - Kurios, to the glory of God-The Father the Father .

Phi 2:12 For what reason, my beloved, as you^{2gf} have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

Phi 2:13 For it is God-The Father which works in you both to will and to do of [his] good pleasure.

Phi 2:14 Do all things without murmurings and disputings: Phi 2:15 That you^{2gf} may be blameless and harmless, the sons of God-The Father, without rebuke (reprimand; strongly warn; restrain), in the midst of a crooked and perverse nation, among whom you^{2gf} shine as lights in the world; Phi 2:16 Holding forth the word of life; that I may rejoice in the day of Moshiach [Messiah], that I have not run in vain, neither laboured in vain.

Phi 2:17 Yes, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

Phi 2:18 For the same cause also do you^{2gf} joy, and rejoice with me.

Phi 2:19 But I trust in the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] to send Timothy [honoring God] shortly unto you, that I also may be of good comfort, when I know your state.

Phi 2:20 For I have no man likeminded, who will naturally care for your state.

Phi 2:21 For all seek their own, not the things which are Yeshua [God is Salvation] Moshiach [Messiah]'s.

Phi 2:22 But you^{2gf} know the proof of him, that, as a son with the father, he has served with me in the Gospel (joyful message).

Phi 2:23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

Phi 2:24 But I trust in the Lord - Kurios that I also myself shall come shortly.

Phi 2:25 Yet I supposed it necessary to send to you Epaphroditus [lovely], my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

Phi 2:26 For he longed after you all, and was full of heaviness, because that you^{2gf} had heard that he had been sick.

Phi 2:27 For indeed he was sick near unto death: but God-The Father had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

Phi 2:28 I sent him therefore the more carefully, that, when you^{2gf} see him again, you^{2gf} may rejoice, and that I may be the less sorrowful.

Phi 2:29 Receive him therefore in the Lord - Kurios with all gladness; and hold such in reputation: Phi 2:30 Because for the work of Moshiach [Messiah] he was near unto death, not regarding his life, to supply your lack of service toward me.

Phi 3:1 Finally, my brethren, rejoice in the Lord - Kurios. To write the same things to you, to me indeed [is] not grievous, but for you [it is] safe.

Phi 3:2 Beware of dogs, beware of evil workers, beware of the concision (those who believe circumcision makes one righteous or saves).

Phi 3:3 For we are the circumcision, which serve in [the] Spirit [Ruach] of God-The Father, and rejoice in Moshiach [Messiah] Yeshua [God is Salvation], and have no confidence in the flesh.

Phi 3:4 Though I might also have confidence in the flesh. If any other man thinks that he has whereof he might trust in the flesh, I more: Phi 3:5 Circumcised the eighth day, of the stock of Yisra'el [He Holds Onto The Heel of God], [of] the tribe of Binyamin [Son of the Right Hand/Strength],

an 'Evri'ot [Hebrew] of the 'Evri'ot [Hebrew] ; as touching the law, a Pharisee [separatist]; Phi 3:6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

Phi 3:7 But what things were gain to me, those I counted loss for Moshiach [Messiah].

Phi 3:8 Yes doubtless, and I count all things [but] loss for the excellency of the knowledge of Moshiach [Messiah] Yeshua [God is Salvation]my Lord - Kurios: for whom I have suffered the loss of all things, and do count them [but] dung, that I may win Moshiach [Messiah], Phi 3:9 And be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Moshiach [Messiah], the righteousness which is of God-The Father by faith: Phi 3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; Phi 3:11 If by any means I might attain unto the resurrection of the dead.

Phi 3:12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Moshiach [Messiah] Yeshua [God is Salvation].

Phi 3:13 Brethren, I count not myself to have apprehended: but [this] one thing [I do], forgetting those things which are behind, and reaching forth unto those things which are before, Phi 3:14 I press toward the Mark [a defense] for the prize of the high calling of God-The Father in Moshiach [Messiah] Yeshua [God is Salvation].

Phi 3:15 Let us therefore, as many as be perfect, be thus minded: and if in any thing you^{2gf} be otherwise minded, God-The Father shall reveal even this unto you.

Phi 3:16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

Phi 3:17 Brethren, be followers together of me, and Mark [a defense] them which walk so as you^{2gf} have us for an example.

Phi 3:18 (For many walk, of whom I have told you often, and now tell you even weeping, [that they are] the enemies of the stake (cross) of Moshiach [Messiah]: Phi 3:19 Whose end [is] destruction, whose God-The Father [is their] belly, and [whose] glory [is] in their shame, who mind earthly things.)

Phi 3:20 For our citizenship is in heaven; from what place also we look for the Saviour, the Lord - Kurios [he to whom a person belongs] Yeshua [God

is Salvation] Moshiach [Messiah]: Phi 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Phi 4:1 Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord - Kurios, [my] dearly beloved.

Phi 4:2 I beseech (to call upon; appeal; beg) Euodias [fragrant], and beseech (to call upon; appeal; beg) Syntyche [with fate], that they be of the same mind in the Lord - Kurios.

Phi 4:3 And I intreat you²ⁱ also, true yokefellow, help those women which laboured with me in the Gospel (joyful message), with Clement also, and [with] other my fellowlabourers, whose names [are] in the book of life.

Phi 4:4 Rejoice in the Lord - Kurios always: [and] again I say, Rejoice.

Phi 4:5 Let your moderation be known unto all men. The Lord - Kurios [is] at hand.

Phi 4:6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God-The Father.

Phi 4:7 And the peace of God-The Father, which passes all understanding, shall keep your hearts and minds through Moshiach [Messiah] Yeshua [God is Salvation].

Phi 4:8 Finally, brethren, whatsoever things are true, whatsoever things [are] honest, whatsoever things [are] just, whatsoever things [are] pure, whatsoever things [are] lovely, whatsoever things [are] of good report; if [there be] any virtue (power), and if [there be] any praise, think on these things.

Phi 4:9 Those things, which you^{2gf} have both learned, and received, and heard, and seen in me, do: and the God-The Father of peace shall be with you.

Phi 4:10 But I rejoiced in the Lord - Kurios greatly, that now at the last your care of me has flourished again; wherein you^{2gf} were also careful, but you^{2gf} lacked opportunity.

Phi 4:11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, [with that] to be content.

Phi 4:12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer (allow, to let, permit) need.

Phi 4:13 I can do all things through Moshia^{2gf}ch [Messiah] which strengthens me.

Phi 4:14 Yet you^{2gf} have well done, that you^{2gf} did communicate with my affliction.

Phi 4:15 Now you^{2gf} Philippians know also, that in the beginning of the Gospel (joyful message), when I departed from Macedonia [extended land], no church communicated with me as concerning giving and receiving, but you^{2gf} only.

Phi 4:16 For even in Thessalonica [victory of falsity] you^{2gf} sent once and again unto my necessity.

Phi 4:17 Not because I desire a gift: but I desire fruit that may abound to your account.

Phi 4:18 But I have all, and abound: I am full, having received of Epaphroditus [lovely] the things [which were sent] from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God-The Father.

Phi 4:19 But my God-The Father shall supply all your need according to his riches in glory by Moshia^{2gf}ch [Messiah] Yeshua [God is Salvation].

Phi 4:20 Now unto God-The Father and our Father [be] glory forever and ever. Amen.

Phi 4:21 Salute every saint in Moshia^{2gf}ch [Messiah] Yeshua [God is Salvation]. The brethren which are with me greet you.

Phi 4:22 All the saints salute you, chiefly they that are of Caesar [venerable]'s household.

Phi 4:23 The grace of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshia^{2gf}ch [Messiah] [be] with you all. Amen.

<To [the] Philippians written from Rome [strength], by Epaphroditus [lovely].>

Colosians Col 1:1 Sha'ul [desired], an apostle of Yeshua [God is Salvation] Moshiach [Messiah] by the will of God-The Father, and Timothy [honoring God] [our] brother, Col 1:2 To the saints and faithful brethren in Moshiach [Messiah] which are at Colosse: Grace [be] unto you, and peace, from God-The Father our Father and the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah].

Col 1:3 We give thanks to God-The Father and the Father of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah], praying always for you, Col 1:4 Since we heard of your faith in Moshiach [Messiah] Yeshua [God is Salvation], and of the love [which you^{2gf} have] to all the saints, Col 1:5 For the hope which is laid up for you in heaven, whereof you^{2gf} heard before in the word of the truth of the Gospel (joyful message); Col 1:6 Which is come unto you, as [it is] in all the world; and brings forth fruit, and is growing, as [it does] also in you, since the day you^{2gf} heard [of it], and knew the grace of God-The Father in truth: Col 1:7 As you^{2gf} also learned of Epaphras [lovely] our dear fellowservant, who is for you a faithful minister of Moshiach [Messiah]; Col 1:8 Who also declared unto us your love in the Spirit [Ruach].

Col 1:9 For this cause we also, since the day we heard [it], do not cease to pray for you, and to desire that you^{2gf} might be filled with the knowledge of his will in all wisdom and spiritual understanding; Col 1:10 That you^{2gf} might walk worthy of the Lord - Kurios unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God-The Father; Col 1:11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; Col 1:12 Giving thanks unto the Father, which has made us meet to be partakers of the inheritance of the saints in light: Col 1:13 Who has delivered us from the power of darkness, and has translated [us] into the kingdom of his dear Son: Col 1:14 In whom we have redemption through his blood, [even] the forgiveness of sins: Col 1:15 Who is the image of the invisible God-The Father, the firstborn of every creature: Col 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or Principalities (rulers or their territory), or powers: all things were created by him, and for him: Col 1:17 And he is before all things, and by him all things consist.

Col 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all [things] he might have the preeminence.

Col 1:19 For it pleased [the Father] that in him should all fullness dwell;

Col 1:20 And, having made peace through the blood of his stake (cross), by him to reconcile all things unto himself; by him, [I say], whether [they be] things in earth, or things in heaven .

Col 1:21 And you, that were sometime alienated and enemies in [your] mind by wicked works, yet now has he reconciled Col 1:22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: Col 1:23 If you^{2gf} continue in the faith grounded and settled, and [be] not moved away from the hope of the Gospel (joyful message), which you^{2gf} have heard, [and] which was preached to every creature which is under heaven; whereof I Sha'ul [desired] am made a minister; Col 1:24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Moshiach [Messiah] in my flesh for his body's sake, which is the church: Col 1:25 Whereof I am made a minister, according to the dispensation of God-The Father which is given to me for you, to fulfill the word of God-The Father; Col 1:26 [Even] the mystery which has been hid from ages and from generations, but now is made manifest to his saints: Col 1:27 To whom God-The Father would make known what [is] the riches of the glory of this mystery among the Goyim [Gentiles]; which is Moshiach [Messiah] in you, the hope of glory: Col 1:28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Moshiach [Messiah] Yeshua [God is Salvation]: Col 1:29 Whereunto I also labour, striving according to his working, which works in me mightily.

Col 2:1 For I would that you^{2gf} knew what great conflict I have for you, and [for] them at Laodicea [justice of the people], and [for] as many as have not seen my face in the flesh; Col 2:2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God-The Father, and of the Father, and of Moshiach [Messiah]; Col 2:3 In whom are hid all the treasures of wisdom and knowledge.

Col 2:4 And this I say, lest any man should beguile you with enticing words.

Col 2:5 For though I be absent in the flesh, yet am I with you in the Spirit [Ruach], joying and beholding your order, and the steadfastness of your faith in Moshiach [Messiah].

Col 2:6 As you^{2gf} have therefore received Moshiach [Messiah] Yeshua [God is Salvation]the Lord - Kurios, [so] walk you^{2gf} in him:

Col 2:7 Rooted and built up in him, and stablished in the faith, as you^{2gf} have been taught, abounding in it with thanksgiving.

Col 2:8 Beware lest any man spoil (plunder; prey; booty) you through philosophy and vain deceit, after the tradition of men, after the elements of the world, and not after Moshiach [Messiah].

Col 2:9 For in him dwells all the fullness of the Godhead bodily.

Col 2:10 And you^{2gf} are complete in him, which is the head of all principality and power: Col 2:11 In whom also you^{2gf} are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Moshiach [Messiah]: Col 2:12 Buried with him in baptism, wherein also you^{2gf} are risen with [him] through the faith of the operation of God-The Father, who has raised him from the dead.

Col 2:13 And you--being dead in your sins and the uncircumcision of your flesh--you hath He quickened together with him, having forgiven us all the trespasses; Col 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his stake (cross); Col 2:15 [And] having spoiled Principalities (rulers or their territory) and powers, he made a show of them openly, triumphing over them in it.

Col 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Shabbat [rest] [days]: Col 2:17 Which are a shadow of things to come; but the body of Moshiach [Messiah].

Col 2:18 Let no man judge against you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind, Col 2:19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increases with the increase of God-The Father.

Col 2:20 For what reason if you^{2gf} be dead with Moshiach [Messiah] from the elements of the world, why, as though living in the world, are you^{2gf} subject to ordinances, Col 2:21 (Touch not; taste not; handle not; Col 2:22 Which all are to perish with the using;) after the commandments and doctrines of men?

Col 2:23 Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

Col 3:1 If you^{2gf} then be risen with Moshiach [Messiah], seek those things which are above, where Moshiach [Messiah] sits on the right hand of God-The Father.

Col 3:2 Set your affection on things above, not on things on the earth.

Col 3:3 For you^{2gf} are dead, and your life is hid with Moshiach [Messiah] in God-The Father.

Col 3:4 When Moshiach [Messiah], [who is] our life, shall appear, then shall you^{2gf} also appear with him in glory.

Col 3:5 Mortify (put to death; remove the life of) therefore your members which are upon the earth; fornication, uncleanness, inordinate (unrestrained; immoderate) affection, evil concupiscence (strong lust; passion), and covetousness, which is idolatry: Col 3:6 For which things' sake the wrath of God-The Father comes on the children of disobedience: Col 3:7 In the which you^{2gf} also walked some time, when you^{2gf} lived in them.

Col 3:8 But now you^{2gf} also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

Col 3:9 Lie not one to another, seeing that you^{2gf} have put off the old man with his deeds ; Col 3:10 And have put on the new [man], which is renewed in knowledge after the image of him that created him: Col 3:11 Where there is neither Greek [unstable: the miry one] nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond [nor] free: but Moshiach [Messiah] [is] all, and in all.

Col 3:12 Put [a bow] on therefore, as the elect of God-The Father, holy and beloved, bowels (inward parts; affections) of mercies, kindness, humbleness of mind, meekness, longsuffering; Col 3:13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Moshiach [Messiah] forgave you, so also [do] you^{2gf} .

Col 3:14 And above all these things [put on] charity, which is the bond of perfectness.

Col 3:15 And let the peace of God-The Father rule in your hearts, to the which also you^{2gf} are called in one body; and be you^{2gf} thankful.

Col 3:16 Let the word of Moshiach [Messiah] dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord - Kurios.

Col 3:17 And whatsoever you^{2gf} do in word or deed, [do] all in the name of the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation], giving thanks to God-The Father and the Father by him.

Col 3:18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord - Kurios.

Col 3:19 Husbands, love [your] wives, and be not bitter against them.

Col 3:20 Children, obey [your] parents in all things: for this is well pleasing unto the Lord - Kurios.

Col 3:21 Fathers, provoke not your children [to anger], lest they be discouraged.

Col 3:22 Servants, obey in all things [your] masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God-The Father: Col 3:23 And whatsoever you^{2gf} do, do [it] heartily, as to the Lord - Kurios, and not unto men; Col 3:24 Knowing that of the Lord - Kurios you^{2gf} shall receive the reward of the inheritance: for you^{2gf} serve the Lord - Kurios Moshiach [Messiah].

Col 3:25 But he that does wrong shall receive for the wrong which he has done: and there is no respect of persons.

Col 4:1 Masters, give unto [your] servants that which is just and equal; knowing that you^{2gf} also have a Master in heaven.

Col 4:2 Continue in prayer, and watch in the same with thanksgiving; Col 4:3 Withal praying also for us, that God-The Father would open unto us a door of utterance, to speak the mystery of Moshiach [Messiah], for which I am also in bonds: Col 4:4 That I may make it manifest, as I ought to speak.

Col 4:5 Walk in wisdom toward them that are without, redeeming the time.

Col 4:6 Let your speech [be] always with grace, seasoned with salt, that you^{2gf} may know how you^{2gf} ought to answer every man.

Col 4:7 All my state shall Tychicus [fateful] declare unto you, [who is] a beloved brother, and a faithful minister and fellowservant in the Lord - Kurios: Col 4:8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; Col 4:9 With Onesimus [profitable or useful], a faithful and beloved brother, who is [one] of you. They shall make known unto you all things which [are done] here.

Col 4:10 Aristarchus [the best ruler] my fellowprisoner salutes you, and Marcus [a defense], sister's son to Bar-Nabba [son of rest], (touching whom you^{2gf} received commandments: if he come unto you, receive him;) Col 4:11 And Yeshua [God is Salvation], which is called Justus [just], who are of the circumcision. These only [are my] fellowworkers unto the kingdom of God-The Father, which have been a comfort unto me.

Col 4:12 Epaphras [lovely], who is [one] of you, a slave of Moshiach [Messiah], salutes you, always labouring fervently for you in prayers, that you^{2gf} may stand perfect and complete in all the will of God-The Father.

Col 4:13 For I bear him record, that he has a great zeal for you, and them [that are] in Laodicea [justice of the people], and them in Hierapolis.

Col 4:14 Luke [light-giving], the beloved physician, and Demas [governor of the people], greet you.

Col 4:15 Salute the brethren which are in Laodicea [justice of the people], and Nymphas [bridegroom], and the church which is in his house.

Col 4:16 And when this Epistle (important or formal letter) is read among you, cause that it be read also in the church of the Laodiceans [justice of the people]; and that you^{2gf} likewise read the [Epistle (important or formal letter)] from Laodicea [justice of the people].

Col 4:17 And say to Archippus [master of the horse], Take heed to the ministry which you²ⁱ have received in the Lord - Kurios, that you²ⁱ fulfill it.

Col 4:18 The Greeting by the hand of me Sha'ul [desired]. Remember my bonds. Grace [be] with you. Amen. <Written from Rome [strength] to Colossians by Tychicus [fateful] and Onesimus [profitable or useful].>

First Thessalonians 1Th 1:1 Sha'ul [desired], and Silvanus (Silas) [woody], and Timothy [honoring God], unto the church of the Thessalonians [victory of falsity] [which is] in God-The Father the Father and [in] the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah]: Grace [be] unto you, and peace, from God-The Father our Father, and the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah].

1Th 1:2 We give thanks to God-The Father always for you all, making mention of you in our prayers; 1Th 1:3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah], in the sight of God-The Father and our Father; 1Th 1:4 Knowing, brethren beloved, your election of God-The Father.

1Th 1:5 For our Gospel (joyful message) came not unto you in word only, but also in power, and in the Holy Spirit [Ruach HaKodesh], and in much assurance; as you^{2gf} know what manner of men we were among you for your sake.

1Th 1:6 And you^{2gf} became followers of us, and of the Lord - Kurios, having received the word in much affliction, with joy of the Holy Spirit [Ruach HaKodesh]: 1Th 1:7 So that you^{2gf} were examples (types) to all that believe in Macedonia [extended land] and Achaia [trouble].

1Th 1:8 For from you sounded out the word of the Lord - Kurios not only in Macedonia [extended land] and Achaia [trouble], but also in every place your faith to God-The Father-ward (in custody, with a guard; prison) is spread abroad; so that we need not to speak any thing.

1Th 1:9 For they themselves show of us what manner of entering in we had unto you, and how you^{2gf} turned to God-The Father from idols to serve the living and true God-The Father; 1Th 1:10 And to wait for his Son from heaven, whom he raised from the dead, [even] Yeshua [God is Salvation], which delivered us from the wrath to come.

1Th 2:1 For yourselves, brethren, know our entrance in unto you, that it was not in vain: 1Th 2:2 But even after that we had suffered before, and were shamefully entreated, as you^{2gf} know, at Philippi [lover of horses], we were bold in our God-The Father to speak unto you the Gospel (joyful message) of God-The Father with much contention.

1Th 2:3 For our Exhortation (encouragement; counsel) [was] not of deceit, nor of uncleanness, nor in deceit: 1Th 2:4 But as we were allowed of God-The Father to be put in trust with the Gospel (joyful message), even so we speak; not as pleasing men, but God-The Father, which trieth our hearts.

1Th 2:5 For neither at any time used we flattering words, as you^{2gf} know, nor a cloak of covetousness; God-The Father [is] witness: 1Th 2:6 Nor of men sought we glory, neither of you, nor [yet] of others, when we might have been burdensome, as the apostles of Moshiah [Messiah] .

1Th 2:7 But we were gentle among you, even as a nurse cherishes her children: 1Th 2:8 So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel (joyful message) of God-The Father only, but also our own souls, because you^{2gf} were dear unto us.

1Th 2:9 For you^{2gf} remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel (joyful message) of God-The Father.

1Th 2:10 You^{2gf} [are] witnesses, and God-The Father [also], how holily and justly and unblameably we behaved ourselves among you that believe: 1Th 2:11 As you^{2gf} know how we exhorted and comforted and charged every one of you, as a father [does] his children, 1Th 2:12 That you^{2gf} would walk worthy of God-The Father, who has called you unto his kingdom and glory.

1Th 2:13 For this cause also thank we God-The Father without ceasing, because, when you^{2gf} received the word of God-The Father which you^{2gf} heard of us, you^{2gf} received [it] not [as] the word of men, but as it is in truth, the word of God-The Father, which effectually works also in you that believe.

1Th 2:14 For you^{2gf} , brethren, became followers of the churches of God-The Father which in Y'udah [praised] are in Moshiah [Messiah] Yeshua [God is Salvation]: for you^{2gf} also have suffered like things of your own countrymen, even as they [have] of the Y'hudim (Judeans) [praised of Yah]: 1Th 2:15 Who both killed the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation], and their own prophets, and have persecuted us; and they please not God-The Father, and are contrary to all men: 1Th 2:16 Forbidding us to speak to the Goyim [Gentiles] that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost.

1Th 2:17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face

with great desire.

1Th 2:18 For what reason we would have come unto you, even I Sha'ul [desired], once and again; but Satan [the adversary] hindered us.

1Th 2:19 For what [is] our hope, or joy, or crown of rejoicing? [Are] not even you^{2gf} in the presence of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah] at his coming?

1Th 2:20 For you^{2gf} are our glory and joy.

1Th 3:1 For what reason when we could no longer refrain (restrain; refrain from acting), we thought it good to be left at Athens [uncertainty] alone;

1Th 3:2 And sent Timothy [honoring God], our brother, and minister of God-The Father, and our fellowlabourer in the Gospel (joyful message) of Moshiach [Messiah], to establish you, and to comfort you concerning your faith: 1Th 3:3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto .

1Th 3:4 For truly, when we were with you, we told you before that we should suffer (allow, to let, permit) tribulation; even as it came to pass, and you^{2gf} know.

1Th 3:5 For this cause, when I could no longer refrain (restrain; refrain from acting), I sent to know your faith, lest by some means the tempter have tried or tested you, and our labour be in vain.

1Th 3:6 But now when Timothy [honoring God] came from you unto us, and brought us good tidings of your faith and charity, and that you^{2gf} have good remembrance of us always, desiring greatly to see us, as we also [to see] you: 1Th 3:7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: 1Th 3:8 For now we live, if you^{2gf} stand fast in the Lord - Kurios.

1Th 3:9 For what thanks can we render to God-The Father again for you, for all the joy which we joy for your sakes before our God-The Father; 1Th 3:10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

1Th 3:11 Now God-The Father himself and our Father, and our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah], direct our way unto you.

1Th 3:12 And the Lord - Kurios make you to increase and abound in love one toward another, and toward all [men], even as we [do] toward you: 1Th

3:13 To the end he may establish your hearts unblameable in holiness before God-The Father, even our Father, at the coming of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah] with all his saints.

1Th 4:1 Furthermore then we beseech (to call upon; appeal; beg) you, brethren, and exhort [you] by the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation], that as you^{2gf} have received of us how you^{2gf} ought to walk and to please God-The Father, [so] you^{2gf} would abound more and more.

1Th 4:2 For you^{2gf} know what commandments we gave you by the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation].

1Th 4:3 For this is the will of God-The Father, [even] your sanctification, that you^{2gf} should abstain from fornication: 1Th 4:4 That every one of you should know how to possess his vessel in sanctification and honour; 1Th 4:5 Not in the lust of concupiscence (strong lust; passion), even as the Goyim [Gentiles] which know not God-The Father: 1Th 4:6 That no [man] go beyond and defraud his brother in [any] matter: because that the Lord - Kurios [is] the avenger of all such, as we also have forewarned you and testified.

1Th 4:7 For God-The Father has not called us unto uncleanness, but unto holiness.

1Th 4:8 He therefore that despises, despises not man, but God-The Father, who has also given unto us his holy Spirit [Ruach].

1Th 4:9 But as touching brotherly love you^{2gf} need not that I write unto you: for you^{2gf} yourselves are taught of God-The Father to love one another.

1Th 4:10 And indeed you^{2gf} do it toward all the brethren which are in all Macedonia [extended land]: but we beseech (to call upon; appeal; beg) you, brethren, that you^{2gf} increase more and more; 1Th 4:11 And that you^{2gf} study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; 1Th 4:12 That you^{2gf} may walk honestly toward them that are without, and [that] you^{2gf} may have lack of nothing.

1Th 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that you^{2gf} sorrow not, even as others which have no hope.

1Th 4:14 For if we believe that Yeshua [God is Salvation]died and rose again, even so them also which sleep in Yeshua [God is Salvation]will God-The Father bring with him.

1Th 4:15 For this we say unto you by the word of the Lord - Kurios, that we which are alive [and] remain unto the coming of the Lord - Kurios shall not precede them which are asleep.

1Th 4:16 For the Lord - Kurios himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God-The Father: and the dead in Moshiach [Messiah] shall rise first: 1Th 4:17 Then we which are alive [and] remain shall be caught up together with them in the clouds, to meet the Lord - Kurios in the air: and so shall we ever be with the Lord - Kurios.

1Th 4:18 For what reason comfort one another with these words.

1Th 5:1 But of the times and the seasons, brethren, you^{2gf} have no need that I write unto you.

1Th 5:2 For yourselves know perfectly that the day of the Lord - Kurios so comes as a thief in the night.

1Th 5:3 For when they shall say, Peace and safety; then sudden destruction comes upon them, as travail upon a woman with child; and they shall not escape.

1Th 5:4 But you^{2gf} , brethren, are not in darkness, that that day should overtake you as a thief.

1Th 5:5 You^{2gf} are all the children of light, and the children of the day: we are not of the night, nor of darkness.

1Th 5:6 Therefore let us not sleep, as [do] others; but let us watch and be sober.

1Th 5:7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

1Th 5:8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

1Th 5:9 For God-The Father has not appointed us to wrath, but to obtain salvation by our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah], 1Th 5:10 Who died for us, that, whether we wake or sleep, we should live together with him.

1Th 5:11 For what reason comfort yourselves together, and edify one another, even as also you^{2gf} do.

1Th 5:12 And we beseech (to call upon; appeal; beg) you, brethren, to know them which labour among you, and are over you in the Lord - Kurios, and admonish you; 1Th 5:13 And to esteem them very highly in love for their work's sake. [And] be at peace among yourselves .

1Th 5:14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all [men].

1Th 5:15 See that none render evil for evil unto any [man]; but ever follow that which is good, both among yourselves, and to all [men].

1Th 5:16 Rejoice evermore.

1Th 5:17 Pray without ceasing.

1Th 5:18 In every thing give thanks: for this is the will of God-The Father in Moshiah [Messiah] Yeshua [God is Salvation]concerning you.

1Th 5:19 Quench not the Spirit [Ruach].

1Th 5:20 Despise not prophesyings.

1Th 5:21 but Prove all things; hold fast that which is good.

1Th 5:22 Abstain from all appearance of evil.

1Th 5:23 And the very God-The Father of peace sanctify (make holy; set apart for God's use) you wholly; and [I pray God-The Father] your whole Spirit [Ruach] and soul and body be preserved blameless unto the coming of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiah [Messiah].

1Th 5:24 Faithful [is] he that calls you, who also will do [it].

1Th 5:25 Brethren, pray for us.

1Th 5:26 Greet all the brethren with an holy kiss.

1Th 5:27 I charge you by the Lord - Kurios that this Epistle (important or formal letter) be read unto all the holy brethren.

1Th 5:28 The grace of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiah [Messiah] [be] with you. Amen. <[The first [Epistle (important or formal letter)] to the Thessalonians [victory of falsity] was written from Athens [uncertainty].]>

Second Thessalonians 2Th 1:1 Sha'ul [desired], and Silvanus (Silas) [woody], and Timothy [honoring God], unto the church of the Thessalonians [victory of falsity] in God-The Father our Father and the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah]: 2Th 1:2 Grace unto you, and peace, from God-The Father our Father and the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah].

2Th 1:3 We are bound to thank God-The Father always for you, brethren, as it is meet, because that your faith grows exceedingly, and the charity of every one of you all toward each other abounds; 2Th 1:4 So that we ourselves glory in you in the churches of God-The Father for your patience and faith in all your persecutions and tribulations that you^{2gf} endure:

2Th 1:5 [Which is] a manifest token of the righteous judgment of God-The Father, that you^{2gf} may be counted worthy of the kingdom of God-The Father, for which you^{2gf} also suffer (allow, to let, permit): 2Th 1:6 Seeing [it is] a righteous thing with God-The Father to recompense tribulation to them that trouble you; 2Th 1:7 And to you who are troubled rest with us, when the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] shall be revealed from heaven with his mighty angels, 2Th 1:8 In flaming fire taking vengeance on them that know not God-The Father, and that obey not the Gospel (joyful message) of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah]: 2Th 1:9 Who shall be punished with everlasting destruction from the presence of the Lord - Kurios, and from the glory of his power; 2Th 1:10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

2Th 1:11 For what reason also we pray always for you, that our God-The Father would count you worthy of [this] calling, and fulfill all the good pleasure of [his] goodness, and the work of faith with power: 2Th 1:12 That the name of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah] may be glorified in you, and you^{2gf} in him, according to the grace of our God-The Father and the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah].

2Th 2:1 Now we beseech (to call upon; appeal; beg) you, brethren, by the coming of our Lord - Kurios [he to whom a person belongs] Yeshua [God is

Salvation] Moshiach [Messiah], and [by] our gathering together unto him, 2Th 2:2 That you^{2gf} be not soon shaken in mind, or be troubled, neither by Spirit [Ruach], nor by word, nor by letter as from us, as that the day of Moshiach [Messiah] is at hand.

2Th 2:3 Let no man deceive you by any means: for [that day shall not come], except there come a falling away first, and that man of sin be revealed, the son of perdition ; 2Th 2:4 Who opposes and exalts himself above all that is called God-The Father, or that is worshipped; so that he as God-The Father sits in the temple of God-The Father, showing himself that he is God-The Father.

2Th 2:5 Remember you^{2gf} not, that, when I was yet with you, I told you these things?

2Th 2:6 And now you^{2gf} know what withholds that he might be revealed in his time.

2Th 2:7 For the mystery of iniquity does already work: only he who now lets [will let], until he be taken out of the way.

2Th 2:8 And then shall that Wicked be revealed, whom the Lord - Kurios shall consume with the Spirit [Ruach] of his mouth, and shall destroy with the brightness of his coming: 2Th 2:9 [Even him], whose coming is after the working of Satan [the adversary] with all power and signs and lying wonders, 2Th 2:10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

2Th 2:11 And for this cause God-The Father shall send them strong delusion, that they should believe a lie: 2Th 2:12 That they all might be judged who believed not the truth, but had pleasure in unrighteousness.

2Th 2:13 But we are bound to give thanks always to God-The Father for you, brethren beloved of the Lord - Kurios, because God-The Father has from the beginning chosen you to salvation through sanctification of the Spirit [Ruach] and belief of the truth: 2Th 2:14 Whereunto he called you by our Gospel (joyful message), to the obtaining of the glory of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah].

2Th 2:15 Therefore, brethren, stand fast, and hold the traditions which you^{2gf} have been taught, whether by word, or our Epistle (important or formal letter).

2Th 2:16 Now our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiah [Messiah] himself, and God-The Father, even our Father, which has loved us, and has given [us] everlasting consolation and good hope through grace, 2Th 2:17 Comfort your hearts, and establish you in every good word and work.

2Th 3:1 Finally, brethren, pray for us, that the word of the Lord - Kurios may have [free] course, and be glorified, even as [it is] with you: 2Th 3:2 And that we may be delivered from unreasonable and wicked men: for all [men] have not faith.

2Th 3:3 But the Lord - Kurios is faithful, who shall establish you, and keep [you] from evil.

2Th 3:4 And we have confidence in the Lord - Kurios touching you, that you^{2gf} both do and will do the things which we command you.

2Th 3:5 And the Lord - Kurios direct your hearts into the love of God-The Father, and into the patient waiting for Moshiah [Messiah].

2Th 3:6 Now we command you, brethren, in the name of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiah [Messiah], that you^{2gf} withdraw yourselves from every brother that walks disorderly, and not after the tradition which he received of us.

2Th 3:7 For yourselves know how you^{2gf} ought to follow us: for we behaved not ourselves disorderly among you; 2Th 3:8 Neither did we eat any man's bread for nothing; but wrought with labour and travail night and day, that we might not be chargeable to any of you: 2Th 3:9 Not because we have not power, but to make ourselves an example unto you to follow us.

2Th 3:10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

2Th 3:11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

2Th 3:12 Now them that are such we command and exhort by our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiah [Messiah], that with quietness they work, and eat their own bread.

2Th 3:13 But you^{2gf}, brethren, be not weary in well doing.

2Th 3:14 And if any man obey not our word by this Epistle (important or formal letter), note that man, and have no company with him, that he may be ashamed.

2Th 3:15 Yet count [him] not as an enemy, but admonish [him] as a brother.

2Th 3:16 Now the Lord - Kurios of peace himself give you peace always by all means. The Lord - Kurios [be] with you all.

2Th 3:17 The Greeting of Sha'ul [desired] with my own hand, which is the token in every Epistle (important or formal letter): so I write.

2Th 3:18 The grace of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah] [be] with you all. Amen.

<The second Epistle (important or formal letter) to the Thessalonians [victory of falsity] was written from Athens [uncertainty].>

First Timothy 1Ti 1:1 Sha'ul [desired], an apostle of Yeshua [God is Salvation] Moshiach [Messiah] by the commandment of God-The Father our Saviour, and Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah], [which is] our hope; 1Ti 1:2 Unto Timothy [honoring God], [my] own son in the faith: Grace, mercy, [and] peace, from God-The Father our Father and Yeshua [God is Salvation] Moshiach [Messiah] our Lord - Kurios.

1Ti 1:3 As I besought you²ⁱ to abide still at Ephesus [permitted], when I went into Macedonia [extended land], that you²ⁱ might charge some that they teach no other doctrine, 1Ti 1:4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: [so do].

1Ti 1:5 Now the end of the commandment is charity out of a pure heart, and [of] a good conscience, and [of] faith unfeigned: 1Ti 1:6 From which some having swerved have turned aside unto vain quarreling (noisy argument); 1Ti 1:7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

1Ti 1:8 But we know that the law [is] good, if a man use it lawfully; 1Ti 1:9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and Profane (treat as common; defile), for murderers of fathers and murderers of mothers, for manslayers, 1Ti 1:10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; 1Ti 1:11 According to the glorious Gospel (joyful message) of the Blessed (Favored by God; happy; prosperous) God-The Father, which was committed to my trust.

1Ti 1:12 And I thank Moshiach [Messiah] Yeshua [God is Salvation]our Lord - Kurios, who has enabled me, for that he counted me faithful, putting me into the ministry; 1Ti 1:13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did [it] ignorantly in unbelief.

1Ti 1:14 And the grace of our Lord - Kurios was exceeding abundant with faith and love which is in Moshiach [Messiah] Yeshua [God is Salvation].

1Ti 1:15 This [is] a faithful saying, and worthy of all acceptation, that Moshiach [Messiah] Yeshua [God is Salvation]came into the world to save

sinners; of whom I am chief.

1Ti 1:16 However for this cause I obtained mercy, that in me first Yeshua [God is Salvation] Moshiach [Messiah] might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

1Ti 1:17 Now unto the King eternal, immortal, invisible, the only wise God-The Father, [be] honour and glory forever and ever. Amen.

1Ti 1:18 This charge I commit unto you²ⁱ, son Timothy [honoring God], according to the prophecies which went before on you²ⁱ, that you²ⁱ by them might war a good warfare; 1Ti 1:19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: 1Ti 1:20 Of whom is Hymenaeus [belonging to marriage] and Alexander [one who assists men]; whom I have delivered unto Satan [the adversary], that they may learn not to blaspheme.

1Ti 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, [and] giving of thanks, be made for all men; 1Ti 2:2 For kings, and [for] all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

1Ti 2:3 For this [is] good and acceptable in the sight of God-The Father our Saviour; 1Ti 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.

1Ti 2:5 For [there is] one God-The Father, and one mediator between God-The Father and men, the man Moshiach [Messiah] Yeshua [God is Salvation]; 1Ti 2:6 Who gave himself a ransom for all, to be testified in due time.

1Ti 2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Moshiach [Messiah], [and] lie not;) a teacher of the Goyim [Gentiles] in faith and truth.

1Ti 2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

1Ti 2:9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array (to put on; to clothe); 1Ti 2:10 But (which becomes women professing godliness) with good works.

1Ti 2:11 Let the woman learn in silence with all subjection.

1Ti 2:12 But I suffer (allow, to let, permit) not a woman to teach, nor to usurp authority over the man, but to be in silence.

1Ti 2:13 For Adam (Man, ground; red; earthling) was first formed, then Khav'vah [Eve] (to breath, to live).

1Ti 2:14 And Adam (Man, ground; red; earthling) was not deceived, but the woman being deceived was in the transgression.

1Ti 2:15 Yet she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

1Ti 3:1 This [is] a true saying, If a man desire the office of a bishop, he desires a good work.

1Ti 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 1Ti 3:3 Not given to wine, no striker, not greedy of filthy profit; but patient, not a brawler (one who gets into fights), not covetous; 1Ti 3:4 One that rules well his own house, having his children in subjection with all gravity; 1Ti 3:5 (For if a man know not how to rule his own house, how shall he take care of the church of God-The Father?) 1Ti 3:6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

1Ti 3:7 Moreover he must have a good report of them which are without; lest he fall into reproach (disgrace; shame) and the snare of the devil .

1Ti 3:8 Likewise [must] the deacons [be] grave, not doubletongued, not given to much wine, not greedy of filthy profit; 1Ti 3:9 Holding the mystery of the faith in a pure conscience.

1Ti 3:10 And let these also first be proved; then let them use the office of a deacon, being [found] blameless.

1Ti 3:11 Even so [must] wives [be] grave, not slanderers, sober, faithful in all things.

1Ti 3:12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

1Ti 3:13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Moshiah [Messiah] Yeshua [God is Salvation].

1Ti 3:14 These things write I unto you²ⁱ , hoping to come unto you²ⁱ shortly:

1Ti 3:15 But if I wait long, that you²ⁱ may know how you²ⁱ ought to behave yourself in the house of God-The Father, which is the church of the living

God-The Father, the pillar and ground of the truth.

1Ti 3:16 And without controversy great is the mystery of godliness: God-The Father was manifest in the flesh, justified in the Spirit [Ruach], seen of angels, preached unto the Goyim [Gentiles], believed on in the world, received up into glory.

1Ti 4:1 Now the Spirit [Ruach] speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons; 1Ti 4:2 Speaking lies in hypocrisy; having their conscience seared with a hot iron; 1Ti 4:3 Forbidding to marry, [and commanding] to abstain from meats, which God-The Father has created to be received with thanksgiving of them which believe and know the truth.

1Ti 4:4 For every creature of God-The Father [is] good, and nothing to be refused, if it be received with thanksgiving: 1Ti 4:5 For it is sanctified by the word of God-The Father and prayer.

1Ti 4:6 If you²ⁱ put the brethren in remembrance of these things, you²ⁱ shall be a good minister of Yeshua [God is Salvation] Moshiach [Messiah], nourished up in the words of faith and of good doctrine, whereunto you²ⁱ have attained.

1Ti 4:7 But refuse Profane (treat as common; defile) and old wives' fables, and exercise yourself [rather] unto godliness.

1Ti 4:8 For bodily exercise profits for a little time: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

1Ti 4:9 This [is] a faithful saying and worthy of all acceptation.

1Ti 4:10 For therefore we both labour and suffer (allow, to let, permit) reproach (disgrace; shame), because we trust in the living God-The Father, who is the Saviour of all men, specially of those that believe.

1Ti 4:11 These things command and teach.

1Ti 4:12 Let no man despise your²ⁱ youth; but be you²ⁱ an example of the believers, in word, in Conversation (behavior; way of life; community), in charity, in Spirit [Ruach], in faith, in purity .

1Ti 4:13 Till I come, give attendance to reading, to Exhortation (encouragement; counsel), to doctrine.

1Ti 4:14 Neglect not the gift that is in you²ⁱ , which was given you²ⁱ by prophecy, with the laying on of the hands of the Presbytery (assembly of

elders).

1Ti 4:15 Meditate upon these things; give yourself wholly to them; that your²ⁱ profiting may appear to all.

1Ti 4:16 Take heed unto yourself, and unto the doctrine; continue in them: for in doing this you²ⁱ shall both save yourself, and them that hear you²ⁱ .

1Ti 5:1 Rebuke (reprimand; strongly warn; restrain) not an elder, but intreat [him] as a father; [and] the younger men as brethren; 1Ti 5:2 The elder women as mothers; the younger as sisters, with all purity.

1Ti 5:3 Honour widows that are widows indeed.

1Ti 5:4 But if any widow have children or nephews, let them learn first to show piety at home, and to offer support for their parents: for that is good and acceptable before God-The Father.

1Ti 5:5 Now she that is a widow indeed, and desolate, trusts in God-The Father, and continues in supplications and prayers night and day.

1Ti 5:6 But she that lives in pleasure is dead while she lives.

1Ti 5:7 And these things give in charge, that they may be blameless.

1Ti 5:8 But if any provide not for his own, and specially for those of his own house, he has denied the faith, and is worse than an unbeliever.

1Ti 5:9 Let not a widow be taken into the number under threescore years old, having been the wife of one man, 1Ti 5:10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

1Ti 5:11 But the younger widows refuse: for when they have begun to grow (become; advance) reckless against Moshiah [Messiah], they will marry;

1Ti 5:12 Having damnation, because they have cast off their first faith.

1Ti 5:13 And withal they learn [to be] idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

1Ti 5:14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

1Ti 5:15 For some are already turned aside after Satan [the adversary].

1Ti 5:16 If any man or woman that believes have widows, let them relieve them, and let not the church be charged; that it may relieve them that are

widows indeed.

1Ti 5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

1Ti 5:18 For the scripture says, you²ⁱ shall not muzzle the ox that treads out the corn. And, The labourer [is] worthy of his reward.

1Ti 5:19 Against an elder receive not an accusation, but before two or three witnesses .

1Ti 5:20 Them that sin rebuke (reprimand; strongly warn; restrain) before all, that others also may fear.

1Ti 5:21 I charge [you²ⁱ] before God-The Father, and the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah], and the elect angels, that you²ⁱ observe these things without preferring one before another, doing nothing by partiality.

1Ti 5:22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep yourself pure.

1Ti 5:23 Drink no longer water, but use a little wine for your²ⁱ stomach's sake and your²ⁱ often infirmities.

1Ti 5:24 Some men's sins are open beforehand, going before to judgment; and some [men] they follow after.

1Ti 5:25 Likewise also the good works [of some] are manifest beforehand; and they that are otherwise cannot be hid.

1Ti 6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God-The Father and [his] doctrine be not blasphemed.

1Ti 6:2 And they that have believing masters, let them not despise [them], because they are brethren; but rather do [them] service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

1Ti 6:3 If any man teach otherwise, and consent not to wholesome words, [even] the words of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah], and to the doctrine which is according to godliness; 1Ti 6:4 He is proud, knowing nothing, but sick about questions and strifes of words, whereof comes envy, strife, railings, evil surmisings, 1Ti 6:5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw yourself.

1Ti 6:6 But godliness with contentment is great gain.

1Ti 6:7 For we brought nothing into [this] world, [and it is] certain we can carry nothing out.

1Ti 6:8 And having food and clothing let us be with that content.

1Ti 6:9 But they that will be rich fall into temptation and a snare, and [into] many foolish and hurtful lusts, which drown men in destruction and perdition.

1Ti 6:10 For the love of money is a root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

1Ti 6:11 But you²ⁱ, O man of God-The Father, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

1Ti 6:12 Fight the good fight of faith, lay hold on eternal life, whereunto you²ⁱ are also called, and have professed a good profession before many witnesses.

1Ti 6:13 I give you²ⁱ charge in the sight of God-The Father, who quickens all things, and [before] Moshiach [Messiah] Yeshua [God is Salvation], who before Pontius Pilate [armed with a spear] witnessed a good confession; 1Ti 6:14 That you²ⁱ keep [this] commandment without spot, unrebukeable, until the appearing of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah]: 1Ti 6:15 Which in his times he shall show, [who is] the Blessed (Favored by God; happy; prosperous) and only Potentate, the King of kings, and Lord - Kurios of lords; 1Ti 6:16 Who only has immortality, dwelling in the light which no man can approach unto; whom no man has seen, nor can see: to whom [be] honour and power everlasting. Amen.

1Ti 6:17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God-The Father, who gives us richly all things to enjoy; 1Ti 6:18 That they do good, that they be rich in good works, ready to distribute, willing to communicate; 1Ti 6:19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

1Ti 6:20 O Timothy [honoring God], keep that which is committed to you²ⁱ trust, avoiding Profane (treat as common; defile) [and] vain babblings, and oppositions of science falsely so called: 1Ti 6:21 Which some professing

have erred concerning the faith. Grace [be] with you²ⁱ . Amen. <The first to Timothy [honoring God] was written from Laodicea [justice of the people], which is the most important city of Phrygia [dry, barren] Pacatiana [dry; barren].>

Second Timothy 2Ti 1:1 Sha'ul [desired], an apostle of Yeshua [God is Salvation] Moshiah [Messiah] by the will of God-The Father, according to the promise of life which is in Moshiah [Messiah] Yeshua [God is Salvation], 2Ti 1:2 To Timothy [honoring God], [my] dearly beloved son: Grace, mercy, [and] peace, from God-The Father the Father and Moshiah [Messiah] Yeshua [God is Salvation] our Lord - Kurios.

2Ti 1:3 I thank God-The Father, whom I serve from [my] forefathers with pure conscience, that without ceasing I have remembrance of you²ⁱ in my prayers night and day; 2Ti 1:4 Greatly desiring to see you²ⁱ, being mindful of your²ⁱ tears, that I may be filled with joy; 2Ti 1:5 When I call to remembrance the unfeigned faith that is in you²ⁱ, which dwelt first in your²ⁱ grandmother Lois [agreeable], and your²ⁱ mother Eunice [good victory]; and I am persuaded that in you²ⁱ also.

2Ti 1:6 For what reason I put you²ⁱ in remembrance that you²ⁱ stir up the gift of God-The Father, which is in you²ⁱ by the putting on of my hands.

2Ti 1:7 For God-The Father has not given us the Spirit [Ruach] of fear; but of power, and of love, and of a sound mind.

2Ti 1:8 Be not you²ⁱ therefore ashamed of the testimony of our Lord - Kurios, nor of me his prisoner: but be you²ⁱ partaker of the afflictions of the Gospel (joyful message) according to the power of God-The Father; 2Ti 1:9 Who has saved us, and called [us] with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Moshiah [Messiah] Yeshua [God is Salvation] before the world began, 2Ti 1:10 But is now made manifest by the appearing of our Saviour Yeshua [God is Salvation] Moshiah [Messiah], who has abolished death, and has brought life and immortality to light through the Gospel (joyful message): 2Ti 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Goyim [Gentiles].

2Ti 1:12 For the which cause I also suffer (allow, to let, permit) these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

2Ti 1:13 Hold fast the form of sound words, which you²ⁱ have heard of me, in faith and love which is in Moshiah [Messiah] Yeshua [God is Salvation].

2Ti 1:14 That good thing which was committed unto your²ⁱ keep by the Holy Spirit [Ruach HaKodesh] which dwells in us.

2Ti 1:15 This you²ⁱ know, that all they which are in Asia [orient] be turned away from me; of whom are Phygellus [a little fugitive] and Hermogenes [lucky born].

2Ti 1:16 The Lord - Kurios give mercy unto the house of Onesiphorus [bringing profit]; for he oft refreshed me, and was not ashamed of my chain: 2Ti 1:17 But, when he was in Rome [strength], he sought me out very diligently, and found [me].

2Ti 1:18 The Lord - Kurios grant unto him that he may find mercy of the Lord - Kurios in that day: and in how many things he ministered unto me at Ephesus [permitted], you²ⁱ know very well.

2Ti 2:1 you²ⁱ therefore, my son, be strong in the grace that is in Moshiach [Messiah] Yeshua [God is Salvation].

2Ti 2:2 And the things that you²ⁱ have heard of me among many witnesses, the same commit you²ⁱ to faithful men, who shall be able to teach others also.

2Ti 2:3 you²ⁱ therefore endure blindness, as a good soldier of Yeshua [God is Salvation] Moshiach [Messiah].

2Ti 2:4 No man that wars entangles himself with the affairs of [this] life; that he may please him who has chosen him to be a soldier.

2Ti 2:5 And if a man also strive for masteries, [yet] is he not crowned, except he strive lawfully.

2Ti 2:6 The farmer (or rancher) that labours must be first partaker of the fruits.

2Ti 2:7 Consider what I say; and the Lord - Kurios give you²ⁱ understanding in all things.

2Ti 2:8 Remember that Yeshua [God is Salvation] Moshiach [Messiah] of the seed of David [Beloved] was raised from the dead according to my Gospel (joyful message): 2Ti 2:9 Wherein I suffer (allow, to let, permit) trouble, as an evil doer, [even] unto bonds; but the word of God-The Father is not bound.

2Ti 2:10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Moshiach [Messiah] Yeshua [God is Salvation] with eternal glory.

2Ti 2:11 [It is] a faithful saying: For if we be dead with [him], we shall also live with [him]: 2Ti 2:12 If we suffer (allow, to let, permit), we shall also reign with [him]: if we deny [him], he also will deny us: 2Ti 2:13 If we believe not, [yet] he abides faithful: he cannot deny himself.

2Ti 2:14 Of these things put [them] in remembrance, charging [them] before the Lord - Kurios that they strive not about words to no profit, [but] to the subverting of the hearers.

2Ti 2:15 Study to show yourself approved unto God-The Father, a workman that needs not to be ashamed, rightly expounding (dissecting) the word of truth.

2Ti 2:16 But shun Profane (treat as common; defile) [and] vain babblings: for they will increase unto more ungodliness.

2Ti 2:17 And their word will eat as does a canker (something that eats away, corrodes; cancer; gangrene; an ulcer-like sore): of whom is Hymenaeus [belonging to marriage] and Philetus [beloved]; 2Ti 2:18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

2Ti 2:19 Nevertheless the foundation of God-The Father stands sure, having this seal, The Lord - Kurios knows them that are his. And, Let every one that names the name of [the] Lord – Kurios depart from iniquity.

2Ti 2:20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

2Ti 2:21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, [and] prepared unto every good work .

2Ti 2:22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord - Kurios out of a pure heart.

2Ti 2:23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

2Ti 2:24 And the slave of the Lord - Kurios must not strive; but be gentle unto all [men], apt to teach, patient, 2Ti 2:25 In meekness instructing those that oppose themselves; if God-The Father perhaps will give them repentance to the acknowledging of the truth; 2Ti 2:26 And [that] they may

recover themselves out of the snare of the devil, who are taken captive by him at his will.

2Ti 3:1 This know also, that in the last days perilous times shall come.

2Ti 3:2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 2Ti 3:3 Without natural affection, trucebreakers, false accusers, incontinent (without self-control; unbridled), fierce, despisers of those that are good, 2Ti 3:4 Traitors, headstrong (reckless; hasty), highminded, lovers of pleasures more than lovers of God-The Father; 2Ti 3:5 Having a form of godliness, but denying the power thereof: from such turn away.

2Ti 3:6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with different lusts, 2Ti 3:7 Ever learning, and never able to come to the knowledge of the truth.

2Ti 3:8 Now as Jannes and Jambres withstood Moshe [He Who Draws Out Of The Waters], so do these also resist the truth: men of corrupt minds, reprobate (rejected; failing the test; lost in sin) concerning the faith.

2Ti 3:9 But they shall proceed no further: for their folly shall be manifest unto all [men], as theirs also was.

2Ti 3:10 But you²ⁱ have fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, 2Ti 3:11 Persecutions, afflictions, which came unto me at Antioch [speedy as a chariot], at Iconium [little image], at Lystra [ransoming]; what persecutions I endured: but out of [them] all the Lord - Kurios delivered me.

2Ti 3:12 Yes, and all that will live godly in Moshiach [Messiah] Yeshua [God is Salvation] shall suffer (allow, to let, permit) persecution.

2Ti 3:13 But evil men and seducers shall grow (become; advance) worse and worse, deceiving, and being deceived.

2Ti 3:14 But continue you²ⁱ in the things which you²ⁱ have learned and have been assured of, knowing of whom you²ⁱ have learned [them];

2Ti 3:15 And that from a child you²ⁱ have known the Holy Scriptures, which are able to make you²ⁱ wise unto salvation through faith which is in Moshiach [Messiah] Yeshua [God is Salvation].

2Ti 3:16 All scripture [is] given by inspiration of God-The Father, and [is] profitable for doctrine, for reproof (rebuke; scolding), for correction, for

instruction in righteousness: 2Ti 3:17 That the man of God-The Father may be spiritually mature, thoroughly furnished unto all good works .

2Ti 4:1 I charge [you²ⁱ] therefore before God-The Father, and the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiah [Messiah], who shall judge the quick and the dead at his appearing and his kingdom; 2Ti 4:2 Preach the word; be instant in season, out of season; reprove, rebuke (reprimand; strongly warn; restrain), exhort with all longsuffering and doctrine.

2Ti 4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 2Ti 4:4 And they shall turn away [their] ears from the truth, and shall be turned unto fables.

2Ti 4:5 But watch you²ⁱ in all things, endure afflictions, do the work of an evangelist, make full proof of your²ⁱ ministry.

2Ti 4:6 For I am now ready to be offered, and the time of my departure is at hand.

2Ti 4:7 I have fought a good fight, I have finished [my] course, I have kept the faith: 2Ti 4:8 From this time forth (from now on) there is laid up for me a crown of righteousness, which the Lord - Kurios, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

2Ti 4:9 Do you²ⁱ diligence to come shortly unto me: 2Ti 4:10 For Demas [governor of the people] has forsaken me, having loved this present world, and is departed unto Thessalonica [victory of falsity]; Crescens [growing] to Galatia [land of the Galli, Gauls, A Celt], Titus [nurse] unto Dalmatia [a priestly robe].

2Ti 4:11 Only Luke [light-giving] is with me. Take Mark [a defense], and bring him with you²ⁱ : for he is profitable to me for the ministry.

2Ti 4:12 And Tychicus [fateful] have I sent to Ephesus [permitted].

2Ti 4:13 The cloak that I left at Troas (Trojan) [penetrated] with Carpus [fruit], when you²ⁱ come, bring [with you²ⁱ], and the books, [but] especially the parchments.

2Ti 4:14 Alexander [one who assists men] the coppersmith did me much evil: the Lord - Kurios reward him according to his works: 2Ti 4:15 Of whom be you²ⁱ ware also; for he has greatly withstood our words.

2Ti 4:16 At my first answer no man stood with me, but all [men] forsook me: [I pray God-The Father] that it may not be laid to their charge.

2Ti 4:17 Yet the Lord - Kurios stood with me, and strengthened me; that by me the preaching might be fully known, and [that] all the Goyim [Gentiles] might hear: and I was delivered out of the mouth of the lion.

2Ti 4:18 And the Lord - Kurios shall deliver me from every evil work, and will preserve [me] unto his heavenly kingdom: to whom [be] glory forever and ever. Amen.

2Ti 4:19 Salute Prisca [ancient] and Aquila [an eagle], and the household of Onesiphorus [bringing profit].

2Ti 4:20 Erastus [beloved] abode at Corinth [satiated]: but Trophimus [nutritious] have I left at Miletum [pure white fine wool] sick.

2Ti 4:21 Do you²ⁱ diligence to come before winter. Eubulus [prudent] greets you²ⁱ, and Pudens [modest], and Linus [a net], and Claudia [lame], and all the brethren.

2Ti 4:22 The Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah] [be] with your²ⁱ spirit. Grace [be] with you. Amen. <The second [Epistle (important or formal letter)] unto Timothy [honoring God], ordained the first bishop of the church of the Ephesians [permitted], was written from Rome [strength], when Sha'ul [desired] was brought before Nero [brave] the second time.>

Titus Tit 1:1 Sha'ul [desired], a slave of God-The Father, and an apostle of Yeshua [God is Salvation] Moshiach [Messiah], according to the faith of God-The Father's elect, and the acknowledging of the truth which is after godliness; Tit 1:2 In hope of eternal life, which God-The Father, that cannot lie, promised before the world began; Tit 1:3 But has in due times manifested his word through preaching, which is committed unto me according to the commandment of God-The Father our Saviour; Tit 1:4 To Titus [nurse], [my] own son after the common faith: Grace, mercy, [and] peace, from God-The Father the Father and the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah] our Saviour.

Tit 1:5 For this cause left I you²ⁱ in Crete [fleshy], that you²ⁱ should set in order the things that are wanting, and ordain elders in every city, as I had appointed you²ⁱ :

Tit 1:6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

Tit 1:7 For a bishop must be blameless, as the steward of God-The Father; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy profit; Tit 1:8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Tit 1:9 Holding fast the faithful word as he has been taught, that he may be able by sound doctrine both to exhort and to convict the gainsayers.

Tit 1:10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Tit 1:11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy profit's sake.

Tit 1:12 One of themselves, [even] a prophet of their own, said, The Cretians [fleshy] [are] always liars, evil beasts, idle gluttons.

Tit 1:13 This witness is true. For what reason rebuke (reprimand; strongly warn; restrain) them sharply, that they may be sound in the faith; Tit 1:14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

Tit 1:15 Unto the pure all things [are] pure: but unto them that are defiled and unbelieving [is] nothing pure; but even their mind and conscience is defiled.

Tit 1:16 They profess that they know God-The Father; but in works they deny [him], being abominable, and disobedient, and unto every good work reprobate (rejected; failing the test; lost in sin).

Tit 2:1 But speak you²ⁱ the things which become sound doctrine: Tit 2:2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

Tit 2:3 The aged women likewise, that [they be] in behaviour as becomes holiness, not false accusers, not given to much wine, teachers of good things; Tit 2:4 That they may teach the young women to be sober, to love their husbands, to love their children, Tit 2:5 [To be] discreet, pure (clean; not corrupt), keepers at home, good, obedient to their own husbands, that the word of God-The Father be not blasphemed.

Tit 2:6 Young men likewise exhort to be sober minded.

Tit 2:7 In all things showing yourself a pattern of good works: in doctrine [showing] uncorruptness, gravity, with incorruption, Tit 2:8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

Tit 2:9 [Exhort] servants to be obedient unto their own masters, [and] to please [them] well in all [things]; not answering again; Tit 2:10 Not stealing, but showing all good fidelity; that they may adorn the doctrine of God-The Father our Saviour in all things.

Tit 2:11 For the grace of God-The Father that brings salvation has appeared to all men, Tit 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Tit 2:13 Looking for that Blessed (Favored by God; happy; prosperous) hope, and the glorious appearing of the great God-The Father and our Saviour Yeshua [God is Salvation] Moshiach [Messiah]; Tit 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar (particular; special; one's own) people, zealous of good works.

Tit 2:15 These things speak, and exhort, and rebuke (reprimand; strongly warn; restrain) with all authority. Let no man despise you²ⁱ.

Tit 3:1 Put [a bow] them in mind to be subject to Principalities (rulers or their territory) and powers, to obey magistrates, to be ready to every good work, Tit 3:2 To speak evil of no man, to be no brawlers, [but] gentle, showing all meekness unto all men.

Tit 3:3 For we ourselves also were sometimes foolish, disobedient, deceived, serving different lusts and pleasures, living in malice and envy, hateful, [and] hating one another.

Tit 3:4 But after that the kindness and love of God-The Father our Saviour toward man appeared, Tit 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit [Ruach HaKodesh]; Tit 3:6 Which he shed on us abundantly through Yeshua [God is Salvation] Moshiach [Messiah] our Saviour; Tit 3:7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

Tit 3:8 [This is] a faithful saying, and these things I will that you²ⁱ affirm constantly, that they which have believed in God-The Father might be careful to maintain good works. These things are good and profitable unto men.

Tit 3:9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

Tit 3:10 A man that is an heretick after the first and second admonition reject ; Tit 3:11 Knowing that he that is such is subverted, and sins, being condemned of himself.

Tit 3:12 When I shall send Artemas [a gift of prompt, safe] unto you²ⁱ , or Tychicus [fateful], be diligent to come unto me to Nicopolis [city of victory]: for I have determined there to winter.

Tit 3:13 Bring Zenas [the gift of Zeus] the lawyer and Apollos [given by Apollo (etymology uncertain)] on their journey diligently, that nothing be wanting unto them.

Tit 3:14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

Tit 3:15 All that are with me salute you²ⁱ . Greet them that love us in the faith. Grace [be] with you all. Amen. <[It was written to Titus [nurse], ordained the first bishop of the church of the Cretians [fleshy], from Nicopolis [city of victory] of Macedonia [extended land].]>

Philemon Phm 1:1 Sha'ul [desired], a prisoner of Yeshua [God is Salvation] Moshiach [Messiah], and Timothy [honoring God] [our] brother, unto Philemon our dearly beloved, and fellowlabourer, Phm 1:2 And to [our] beloved Apphia [fruitful], and Archippus [master of the horse] our fellowsoldier, and to the church in your²ⁱ house:

Phm 1:3 Grace to you, and peace, from God-The Father our Father and the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah].

Phm 1:4 I thank my God-The Father, making mention of you²ⁱ always in my prayers, Phm 1:5 Hearing of your²ⁱ love and faith, which you²ⁱ have toward the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation], and toward all saints; Phm 1:6 That the communication of your²ⁱ faith may become effectual by the acknowledging of every good thing which is in you in Moshiach [Messiah] Yeshua [God is Salvation].

Phm 1:7 For we have great joy and consolation in your²ⁱ love, because the bowels (inward parts; affections) of the saints are refreshed by your²ⁱ , brother.

Phm 1:8 For what reason, though I might be much bold in Moshiach [Messiah] to command (charge) you²ⁱ that which is convenient (fit; appropriate; proper (one's own; peculiar; particular)), Phm 1:9 Yet for love's sake I rather beseech (to call upon; appeal; beg) [you²ⁱ], being such an one as Sha'ul [desired] the aged, and now also a prisoner of Yeshua [God is Salvation] Moshiach [Messiah].

Phm 1:10 I beseech (to call upon; appeal; beg) you²ⁱ for my son Onesimus [profitable or useful], whom I have begotten in my bonds: Phm 1:11 Which in time past was to you²ⁱ unprofitable, but now profitable to you²ⁱ and to me:

Phm 1:12 Whom I have sent again: you²ⁱ therefore receive him, that is, my own bowels (inward parts; affections): Phm 1:13 Whom I would have retained with me, that in your²ⁱ stead he might have ministered unto me in the bonds of the Gospel (joyful message): Phm 1:14 But without your²ⁱ mind would I do nothing; that your²ⁱ benefit should not be as it were of necessity, but willingly.

Phm 1:15 For perhaps he therefore departed for a season, that you²ⁱ should receive him forever; Phm 1:16 Not now as a slave, but above a slave, a brother beloved, specially to me, but how much more unto you²ⁱ , both in the flesh, and in the Lord - Kurios?

Phm 1:17 If you²ⁱ count me therefore a partner, receive him as myself.

Phm 1:18 If he has wronged you²ⁱ , or owes [you²ⁱ] ought, put that on my account; Phm 1:19 I Sha'ul [desired] have written [it] with my own hand, I will repay [it]: albeit I do not say to you²ⁱ how you²ⁱ owe unto me even your²ⁱ own self besides.

Phm 1:20 Yes, brother, let me have joy of you²ⁱ in the Lord - Kurios: refresh my bowels (inward parts; affections) in the Lord - Kurios .

Phm 1:21 Having confidence in your²ⁱ obedience I wrote unto you²ⁱ , knowing that you²ⁱ will also do more than I say.

Phm 1:22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

Phm 1:23 There salute you²ⁱ Epaphras [lovely], my fellowprisoner in Moshiach [Messiah] Yeshua [God is Salvation]; Phm 1:24 Marcus [a defense], Aristarchus [the best ruler], Demas [governor of the people], Lucas [light-giving], my fellowlabourers.

Phm 1:25 The grace of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah] [be] with your Spirit [Ruach]. Amen. <[Written from Rome [strength] to Philemon, by Onesimus [profitable or useful] a slave.]>

Hebrews Heb 1:1 God-The Father, who at sundry times and in different manners spoke in time past unto the fathers by the prophets, Heb 1:2 Has in these last days spoken unto us by [his] Son, whom he has appointed heir of all things, by whom also he made the worlds; Heb 1:3 Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Heb 1:4 Being made so much better than the angels, as he has by inheritance obtained a more excellent name than they.

Heb 1:5 For unto which of the angels said he at any time, you²ⁱ are my Son, this day have I begotten you²ⁱ ? And again, I will be to him a Father, and he shall be to me a Son?

Heb 1:6 And again, when he brings in the firstbegotten into the world, he says, And let all the angels of God-The Father worship him.

Heb 1:7 And of the angels he says, Who makes his angels spirits, and his ministers a flame of fire.

Heb 1:8 But unto the Son [he says], You^{1s} throne, O God-The Father, [is] forever and ever: a sceptre of righteousness [is] the sceptre of your²ⁱ kingdom.

Heb 1:9 you²ⁱ have loved righteousness, and hated iniquity; therefore God-The Father, [even] your²ⁱ God-The Father, has anointed you²ⁱ with the oil of gladness above your²ⁱ fellows.

Heb 1:10 And, you²ⁱ , Lord - Kurios, in the beginning have laid the foundation of the earth; and the heavens are the works of your²ⁱ hands:

Heb 1:11 They shall perish; but you²ⁱ remaine; and they all shall grow (become; advance) old as does a garment; Heb 1:12 And as a vesture shall you²ⁱ fold them up, and they shall be changed: but you²ⁱ are the same, and your²ⁱ years shall not fail.

Heb 1:13 But to which of the angels said he at any time, Sit on my right hand, until I make your²ⁱ enemies your²ⁱ footstool?

Heb 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Heb 2:1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let [them] slip.

Heb 2:2 For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence (punishment for evil, reward) of reward; Heb 2:3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord - Kurios, and was confirmed unto us by them that heard [him]; Heb 2:4 God-The Father also bearing [them] witness, both with signs and wonders, and with different miracles, and gifts of the Holy Spirit [Ruach HaKodesh], according to his own will?

Heb 2:5 For unto the angels has he not put in subjection the world to come, whereof we speak.

Heb 2:6 But one in a certain place testified, saying, What is man, that you²ⁱ are mindful of him? or the Son of Man, that you²ⁱ visit him?

Heb 2:7 you²ⁱ made him a little lower than the angels; you²ⁱ crowned him with glory and honour, and did set him over the works of your²ⁱ hands:

Heb 2:8 you²ⁱ have put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing [that is] not put under him. But now we see not yet all things put under him.

Heb 2:9 But we see Yeshua [God is Salvation], who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God-The Father should taste death for every man.

Heb 2:10 For it became him (was fitting for; was exactly suited for), for whom [are] all things, and by whom [are] all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Heb 2:11 For both he that sanctifies and they who are sanctified [are] all of one: for which cause he is not ashamed to call them brethren, Heb 2:12 Saying, I will declare your²ⁱ name unto my brethren, in the midst of the church will I sing praise unto you²ⁱ .

Heb 2:13 And again, I will put my trust in him. And again, Behold I and the children which God-The Father has given me.

Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; Heb 2:15 And deliver them who through fear of death were all their lifetime subject to bondage.

Heb 2:16 For truly he took not on [him the nature of] angels; but he took on [him] the seed of Avraham [Exalted Father].

Heb 2:17 For what reason in all things it behoved him to be made like unto [his] brethren, that he might be a merciful and faithful High Priest in things [pertaining] to God-The Father, to make reconciliation for the sins of the people.

Heb 2:18 For in that he himself has suffered being tried or tested, he is able to help (aid) them that are tried or tested.

Heb 3:1 For what reason, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Moshiach [Messiah] Yeshua [God is Salvation]; Heb 3:2 Who was faithful to him that appointed him, as also Moshe [He Who Draws Out Of The Waters] [was faithful] in all his house.

Heb 3:3 For this [man] was counted worthy of more glory than Moshe [He Who Draws Out Of The Waters], inasmuch as he who has built the house has more honour than the house.

Heb 3:4 For every house is built by some [man]; but he that built all things [is] God-The Father.

Heb 3:5 And Moshe [He Who Draws Out Of The Waters] truly [was] faithful in all his house, as a slave, for a testimony of those things which were to be spoken after; Heb 3:6 But Moshiach [Messiah] as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end .

Heb 3:7 For what reason (as the Holy Spirit [Ruach HaKodesh] says, To day if you^{2gf} will hear his voice,

Heb 3:8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: Heb 3:9 When your fathers tried or tested me, proved me, and saw my works forty years.

Heb 3:10 For what reason I was grieved with that generation, and said, They do always err in [their] heart; and they have not known my ways.

Heb 3:11 So I swore in my wrath, They shall not enter into my rest.) Heb 3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God-The Father.

Heb 3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

Heb 3:14 For we are made partakers of Moshiach [Messiah], if we hold the beginning of our confidence stedfast unto the end; Heb 3:15 While it is said, To day if you^{2gf} will hear his voice, harden not your hearts, as in the provocation.

Heb 3:16 For some, when they had heard, did provoke: howbeit not all that came out of Mitzrayim (Egypt) [the black land, The Narrow Place] by Moshe [He Who Draws Out Of The Waters].

Heb 3:17 But with whom was he grieved forty years? [was it] not with them that had sinned, whose carcasses fell in the wilderness?

Heb 3:18 And to whom swore he that they should not enter into his rest, but to them that believed not?

Heb 3:19 So we see that they could not enter in because of unbelief.

Heb 4:1 Let us therefore fear, lest, a promise being left [us] of entering into his rest, any of you should seem to come short of it.

Heb 4:2 For unto us was the Gospel (joyful message) preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard [it].

Heb 4:3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

Heb 4:4 For he spoke in a certain place of the seventh [day] on this wise, And God-The Father did rest the seventh day from all his works.

Heb 4:5 And in this [place] again, If they shall enter into my rest.

Heb 4:6 Seeing therefore it remains that some must enter in it, and they to whom it was first preached entered not in because of unbelief: Heb 4:7

Again, he limits a certain day, saying in David [Beloved], To day, after so long a time; as it is said, To day if you^{2gf} will hear his voice, harden not your hearts.

Heb 4:8 For if Yehoshua [God is Salvation] had given them rest, then would he not afterward have spoken of another day.

Heb 4:9 There remains therefore a keeping of a Sabbath to the people of God-The Father.

Heb 4:10 For he that is entered into his rest, he also has ceased from his own works, as God-The Father [did] from his.

Heb 4:11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief .

Heb 4:12 For the word of God-The Father [is] quick, and powerful, and sharper than any twoedged sword, piercing even to the expounding (dissecting) asunder of soul and Spirit [Ruach], and of the joints and marrow, and [is] a discerner of the thoughts and intents of the heart.

Heb 4:13 Neither is there any creature that is not manifest in his sight: but all things [are] naked and opened unto the eyes of him with whom we have to do.

Heb 4:14 Seeing then that we have a great High Priest, that is passed into the heavens, Yeshua [God is Salvation]the Son of God-The Father, let us hold fast [our] profession.

Heb 4:15 For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tried or tested like as [we are, yet] without sin.

Heb 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Heb 5:1 For every High Priest taken from among men is ordained for men in things [pertaining] to God-The Father, that he may offer both gifts and sacrifices for sins: Heb 5:2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

Heb 5:3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

Heb 5:4 And no man takes this honour unto himself, but he that is called of God-The Father, as [was] Aharon [Bright, Very High].

Heb 5:5 So also Moshiah [Messiah] glorified not himself to be made an High Priest; but he that said unto him, you²ⁱ are my Son, to day have I begotten you²ⁱ .

Heb 5:6 As he says also in another [place], you²ⁱ [are] a priest forever after the order of Malki-Tzedek [king of righteousness].

Heb 5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Heb 5:8 Though he were a Son, yet learned he obedience by the things which he suffered; Heb 5:9 And

being made perfect, he became the author of eternal salvation unto all them that obey him; Heb 5:10 Called of God-The Father an High Priest after the order of Malki-Tzedek [king of righteousness].

Heb 5:11 Of whom we have many things to say, and hard to be uttered, seeing you^{2gf} are dull of hearing.

Heb 5:12 For when for the time you^{2gf} ought to be teachers, you^{2gf} have need that one teach you again which [be] the first principles of the oracles of God-The Father; and are become such as have need of milk, and not of strong meat.

Heb 5:13 For every one that uses milk [is] unskillful in the word of righteousness: for he is a babe.

Heb 5:14 But strong meat belongs to them that are of full age, [even] those who by reason of use have their senses exercised to discern both good and evil.

Heb 6:1 Therefore leaving the principles of the doctrine of Moshiach [Messiah], let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God-The Father, Heb 6:2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Heb 6:3 And this will we do, if God-The Father permit.

Heb 6:4 For [it is] impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit [Ruach HaKodesh], Heb 6:5 And have tasted the good word of God-The Father, and the powers of the world to come, Heb 6:6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God-The Father afresh, and put [him] to an open shame.

Heb 6:7 For the earth which drink in the rain that comes oft upon it, and brings forth herbs meet for them by whom it is dressed, receives blessing from God-The Father: Heb 6:8 But that which bears thorns and briers [is] rejected, and [is] near unto cursing; whose end [is] to be burned.

Heb 6:9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

Heb 6:10 For God-The Father [is] not unrighteous to forget your work and labour of love, which you^{2gf} have showed toward his name, in that you^{2gf} have ministered to the saints, and do minister.

Heb 6:11 And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: Heb 6:12 That you^{2gf} be not slothful, but followers of them who through faith and patience inherit the promises.

Heb 6:13 For when God-The Father made promise to Avraham [Exalted Father], because he could swear by no greater, he swore by himself, Heb 6:14 Saying, Surely blessing I will bless you²ⁱ, and multiplying I will multiply you²ⁱ.

Heb 6:15 And so, after he had patiently endured, he obtained the promise.

Heb 6:16 For men truly swear by the greater: and an oath for confirmation [is] to them an end of all strife.

Heb 6:17 Wherein God-The Father, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed [it] by an oath: Heb 6:18 That by two Immutable (Unchangeable) things, in which [it was] impossible for God-The Father to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Heb 6:19 Which [hope] we have as an anchor of the soul, both sure and stedfast, and which enters into that within the veil; Heb 6:20 Where the forerunner is for us entered, [even] Yeshua [God is Salvation], made an High Priest forever after the order of Malki-Tzedek [king of righteousness].

Heb 7:1 For this Malki-Tzedek [king of righteousness], king of Salem, priest of the most high God-The Father, who met Avraham [Exalted Father] returning from the slaughter of the kings, and Blessed (Favored by God; happy; prosperous) him; Heb 7:2 To whom also Avraham [Exalted Father] gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Heb 7:3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God-The Father; abides a priest continually.

Heb 7:4 Now consider how great this man [was], unto whom even the patriarch Avraham [Exalted Father] gave the tenth of the spoils.

Heb 7:5 And truly they that are of the sons of Levi (Levite) [Adhesion, Joiner], who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the waist of Avraham [Exalted Father]: Heb 7:6 But he whose descent is not counted from them received tithes of Avraham

[Exalted Father], and Blessed (Favored by God; happy; prosperous) him that had the promises.

Heb 7:7 And without all contradiction the less is Blessed (Favored by God; happy; prosperous) of the better.

Heb 7:8 And here men that die receive tithes; but there he [receives them], of whom it is witnessed that he lives.

Heb 7:9 And as I may so say, Levi (Levite) [Adhesion, Joiner] also, who receives tithes, payed tithes in Avraham [Exalted Father].

Heb 7:10 For he was yet in the waist of his father, when Malki-Tzedek [king of righteousness] met him.

Heb 7:11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need [was there] that another priest should rise after the order of Malki-Tzedek [king of righteousness], and not be called after the order of Aharon [Bright, Very High]?

Heb 7:12 For the priesthood being changed, there is made of necessity a change also of the law.

Heb 7:13 For he of whom these things are spoken pertains to another tribe, of which no man gave attendance at the altar.

Heb 7:14 For [it is] evident that our Lord - Kurios sprang out of Y'hudah [praised]; of which tribe Moshe [He Who Draws Out Of The Waters] spoke nothing concerning priesthood.

Heb 7:15 And it is yet far more evident: for that after the similitude of Malki-Tzedek [king of righteousness] there arises another priest, Heb 7:16 Who is made, not after the law of a carnal (of the flesh, sensual) commandment, but after the power of an endless life.

Heb 7:17 For he testifies, you²¹ [are] a priest forever after the order of Malki-Tzedek [king of righteousness].

Heb 7:18 For there is truly a disannulling of the commandment going before for the weakness and unprofitableness thereof.

Heb 7:19 For the law made nothing perfect, but the bringing in of a better hope [did]; by the which we draw near unto God-The Father.

Heb 7:20 And inasmuch as not without an oath [he was made priest]: Heb 7:21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord - Kurios swore and will not repent, you²¹ [are] a priest forever after the order of Malki-Tzedek [king of

righteousness]:) Heb 7:22 By so much was Yeshua [God is Salvation]made a surety of a better testament (a covenant, ratified in death).

Heb 7:23 And they truly were many priests, because they were not suffered to continue by reason of death: Heb 7:24 But this [man], because he continues ever, has an unchangeable priesthood.

Heb 7:25 For what reason he is able also to save them to the uttermost that come unto God-The Father by him, seeing he ever lives to make intercession for them.

Heb 7:26 For such an High Priest became us, [who is] holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Heb 7:27 Who needs not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

Heb 7:28 For the law makes men high priests which have infirmity; but the word of the oath, which was since the law, [makes] the Son, who is consecrated forevermore.

Heb 8:1 Now of the things which we have spoken [this is] the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; Heb 8:2 A minister of the sanctuary, and of the true tabernacle, which the Lord - Kurios pitched, and not man.

Heb 8:3 For every High Priest is ordained to offer gifts and sacrifices: wherefore [it is] of necessity that this man have somewhat also to offer.

Heb 8:4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Heb 8:5 Who serve unto the example and shadow of heavenly things, as Moshe [He Who Draws Out Of The Waters] was admonished of God-The Father when he was about to make the tabernacle: for, See, says he, [that] you²ⁱ make all things according to the pattern showed to you²ⁱ in the mount.

Heb 8:6 But now has he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Heb 8:7 For if that first [covenant] had been faultless, then should no place have been sought for the second.

Heb 8:8 For finding fault to them, he says, Behold, the days come, says the Lord - Kurios, when I will make a new covenant with the house of Yisra'el

[He Holds Onto The Heel of God] and with the house of Y'hudah [Praise] [Let Him (God) Be Praised]: Heb 8:9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Mitzrayim (Egypt) [the black land, The Narrow Place]; because they continued not in my covenant, and I regarded them not, says the Lord - Kurios.

Heb 8:10 For this [is] the covenant that I will make with the house of Yisra'el [He Holds Onto The Heel of God] after those days, says the Lord - Kurios; I will put my laws into their mind, and write them in their hearts: and I will be to them a God-The Father, and they shall be to me a people : Heb 8:11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord - Kurios: for all shall know me, from the least to the greatest.

Heb 8:12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

Heb 8:13 In that he says, A new [covenant], he has made the first old. Now that which decays and waxes old [is] ready to vanish away.

Heb 9:1 Then truly the first [covenant] had also ordinances of divine service, and a worldly sanctuary.

Heb 9:2 For there was a tabernacle made; the first, wherein [was] the candlestick, and the table, and the showbread; which is called the sanctuary.

Heb 9:3 And after the second veil, the tabernacle which is called the Holiest of all; Heb 9:4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein [was] the golden pot that had manna, and Aharon [Bright, Very High]'s rod that budded, and the tables of the covenant; Heb 9:5 And over it the k'vurim (cherubim) of glory shadowing the mercy seat; of which we cannot now speak particularly.

Heb 9:6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service [of God-The Father].

Heb 9:7 But into the second [went] the High Priest alone once every year, not without blood, which he offered for himself, and [for] the errors of the people: Heb 9:8 The Holy Spirit [Ruach HaKodesh] this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Heb 9:9 Which [was] a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Heb 9:10

[Which stood] only in meats and drinks, and different washings, and carnal (of the flesh, sensual) ordinances, imposed [on them] until the time of reformation.

Heb 9:11 But Moshiach [Messiah] being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Heb 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption [for us].

Heb 9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifies to the purifying of the flesh: Heb 9:14 How much more shall the blood of Moshiach [Messiah], who through the eternal Spirit [Ruach] offered himself without spot to God-The Father, purge your conscience from dead works to serve the living God-The Father?

Heb 9:15 And for this cause he is the mediator of the new testament (a covenant, ratified in death), that by means of death, for the redemption of the transgressions [that were] under the first testament (a covenant, ratified in death), they which are called might receive the promise of eternal inheritance.

Heb 9:16 For where a testament (a covenant, ratified in death) [is], there must also of necessity be the death of the testator.

Heb 9:17 For a testament (a covenant, ratified in death) [is] of force after men are dead: otherwise it is of no strength at all while the testator lives.

Heb 9:18 Whereupon neither the first [testament (a covenant, ratified in death)] was dedicated without blood.

Heb 9:19 For when Moshe [He Who Draws Out Of The Waters] had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Heb 9:20 Saying, This [is] the blood of the testament (a covenant, ratified in death) which God-The Father has enjoined unto you.

Heb 9:21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

Heb 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no forgiveness (pardon).

Heb 9:23 [It was] therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

Heb 9:24 For Moshiach [Messiah] is not entered into the holy places made with hands, [which are] the figures of the true; but into heaven itself, now to appear in the presence of God-The Father for us: Heb 9:25 Nor yet that he should offer himself often, as the High Priest enters into the holy place every year with blood of others; Heb 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world has he appeared to put away sin by the sacrifice of himself.

Heb 9:27 And as it is appointed unto men once to die, but after this the judgment: Heb 9:28 So Moshiach [Messiah] was once offered to bear the sins of many; and unto them without sin that look for him shall he appear the second time unto salvation..

Heb 10:1 For the law having a shadow of good things to come, [and] not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Heb 10:2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

Heb 10:3 But in those [sacrifices there is] a remembrance again [made] of sins every year.

Heb 10:4 For [it is] not possible that the blood of bulls and of goats should take away sins.

Heb 10:5 For what reason when he comes into the world, he says, Sacrifice and offering you²ⁱ would not, but a body have you²ⁱ prepared me:

Heb 10:6 In burnt offerings and [sacrifices] for sin you²ⁱ have had no pleasure.

Heb 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do you²ⁱ will, O God-The Father.

Heb 10:8 Above when he said, Sacrifice and offering and burnt offerings and [offering] for sin you²ⁱ would not, neither had pleasure [in it]; which are offered by the law; Heb 10:9 Then said he, Lo, I come to do you²ⁱ will, O God-The Father. He takes away the first, that he may establish the second .

Heb 10:10 By the which will we are sanctified through the offering of the body of Yeshua [God is Salvation] Moshiach [Messiah] once [for all].

Heb 10:11 And every priest stands daily ministering and offering oftentimes the same sacrifices, which can never take away sins: Heb 10:12 But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God-The Father; Heb 10:13 From from this time forth (from now on) expecting till his enemies be made his footstool.

Heb 10:14 For by one offering he has perfected forever them that are sanctified.

Heb 10:15 [Whereof] the Holy Spirit [Ruach HaKodesh] also is a witness to us: for after that he had said before, Heb 10:16 This [is] the covenant that I will make with them after those days, says the Lord - Kurios, I will put my laws into their hearts, and in their minds will I write them; Heb 10:17 And their sins and iniquities will I remember no more.

Heb 10:18 Now where forgiveness (pardon) of these [is, there is] no more offering for sin.

Heb 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Yeshua [God is Salvation], Heb 10:20 By a new and living way, which he has consecrated for us, through the veil, that is to say, his flesh; Heb 10:21 And [having] an High Priest over the house of God-The Father; Heb 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Heb 10:23 Let us hold fast the profession of [our] faith without wavering; (for he [is] faithful that promised;) Heb 10:24 And let us consider one another to provoke unto love and to good works: Heb 10:25 Not forsaking the assembling of ourselves together, as the manner of some [is]; but exhorting [one another]: and so much the more, as you^{2gf} see the day approaching.

Heb 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins, Heb 10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Heb 10:28 He that despised Moshe [He Who Draws Out Of The Waters]' law died without mercy under two or three witnesses: Heb 10:29 Of how much sorer punishment, suppose you^{2gf}, shall he be thought worthy, who has trampled under foot the Son of God-The Father, and has counted the

blood of the covenant, which he was sanctified, an unholy thing, and has done despite (contempt; angry hatred) unto the Spirit [Ruach] of grace?

Heb 10:30 For we know him that has said, Vengeance [belongs] unto me, I will recompense, says the Lord - Kurios. And again, The Lord - Kurios shall judge his people.

Heb 10:31 [It is] a fearful thing to fall into the hands of the living God-The Father.

Heb 10:32 But call to remembrance the former days, in which, after you^{2gf} were illuminated, you^{2gf} endured a great fight of afflictions; Heb 10:33 Partly, whilst you^{2gf} were made a gazingstock both by reproaches and afflictions; and partly, whilst you^{2gf} became companions of them that were so used.

Heb 10:34 For you^{2gf} had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that you^{2gf} have in heaven a better and an enduring substance.

Heb 10:35 Cast not away therefore your confidence, which has great recompence (punishment for evil, reward) of reward.

Heb 10:36 For you^{2gf} have need of patience, that, after you^{2gf} have done the will of God-The Father, you^{2gf} might receive the promise.

Heb 10:37 For yet a little while, and he that shall come will come, and will not wait.

Heb 10:38 Now the just shall live by faith: but if [any man] draw back, my soul shall have no pleasure in him.

Heb 10:39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Heb 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

Heb 11:2 For by it the elders obtained a good report.

Heb 11:3 Through faith we understand that the worlds were framed by the word of God-The Father, so that things which are seen were not made of things which do appear.

Heb 11:4 By faith Hevel (herdsman) offered unto God-The Father a more excellent sacrifice than Kayin [something produced, spear], by which he obtained witness that he was righteous, God-The Father testifying of his gifts: and by it he being dead yet speaks.

Heb 11:5 By faith Hanokh (trained and vowed, dedicated; profound (go deep into something)) was translated that he should not see death; and was not found, because God-The Father had translated him: for before his translation he had this testimony, that he pleased God-The Father.

Heb 11:6 But without faith [it is] impossible to please [him]: for he that comes to God-The Father must believe that he is, and [that] he is a rewarder of them that diligently seek him.

Heb 11:7 By faith No'ah [Motion], being warned of God-The Father of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

Heb 11:8 By faith Avraham [Exalted Father], when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing to which he went.

Heb 11:9 By faith he detained (held) in the land of promise, as [in] a strange country, dwelling in tabernacles with Yitz'khak [Laughter] and Ya'akov [He who grabs onto the heel of] [Heel of God], the heirs with him of the same promise: Heb 11:10 For he looked for a city which has foundations, whose builder and maker [is] God-The Father.

Heb 11:11 Through faith also Sarah [princess] herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

Heb 11:12 Therefore sprang there even of one, and him as good as dead, [so many] as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

Heb 11:13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of [them], and embraced [them], and confessed that they were strangers and pilgrims on the earth.

Heb 11:14 For they that say such things declare plainly that they seek a country.

Heb 11:15 And truly, if they had been mindful of that [country] from what place they came out, they might have had opportunity to have returned.

Heb 11:16 But now they desire a better [country], that is, an heavenly: wherefore God-The Father is not ashamed to be called their God-The Father: for he has prepared for them a city.

Heb 11:17 By faith Avraham [Exalted Father], when he was tried, offered up Yitz'khak [Laughter]: and he that had received the promises offered up his only begotten [son], Heb 11:18 Of whom it was said, That in Yitz'khak [Laughter] shall your²ⁱ seed be called:

Heb 11:19 Accounting that God-The Father [was] able to raise [him] up, even from the dead; from what place also he received him in a figure.

Heb 11:20 By faith Yitz'khak [Laughter] Blessed (Favored by God; happy; prosperous) Ya'akov [He who grabs onto the heel of] [Heel of God] and 'Esav [Hairy] concerning things to come.

Heb 11:21 By faith Ya'akov [He who grabs onto the heel of] [Heel of God], when he was a dying, Blessed (Favored by God; happy; prosperous) both the sons of Yosef [God will add]; and worshipped, [leaning] upon the top of his staff.

Heb 11:22 By faith Yosef [God will add], when he died, made mention of the departing of the people of Yisra'el [He Holds Onto The Heel of God]; and gave commandment concerning his bones.

Heb 11:23 By faith Moshe [He Who Draws Out Of The Waters], when he was born, was hid three months of his parents, because they saw [he was] a proper (one's own; peculiar; particular) child; and they were not afraid of the king's commandment.

Heb 11:24 By faith Moshe [He Who Draws Out Of The Waters], when he was come to years, refused to be called the son of Par'oh's [Pharaoh - Great House] daughter; Heb 11:25 Choosing rather to suffer (allow, to let, permit) affliction with the people of God-The Father, than to enjoy the pleasures of sin for a season; Heb 11:26 Esteeming the reproach (disgrace; shame) of Moshiach [Messiah] greater riches than the treasures in Mitzrayim (Egypt) [the black land, The Narrow Place]: for he had respect unto the recompence (punishment for evil, reward) of the reward.

Heb 11:27 By faith he forsook Mitzrayim (Egypt) [the black land, The Narrow Place], not fearing the wrath of the king: for he endured, as seeing him who is invisible.

Heb 11:28 Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them .

Heb 11:29 By faith they passed through the Red sea as by dry [land]: which the *Mitzri* assaying to do were drowned.

Heb 11:30 By faith the walls of Yericho [Its Moon] fell down, after they were compassed about seven days.

Heb 11:31 By faith the prostitute Rachav [Pride] [Wide] perished not with them that believed not, when she had received the spies with peace.

Heb 11:32 And what shall I more say? for the time would fail me to tell of Gid'on [the cutter down], and [of] Barak [Lightning], and [of] Shimshon [Like the Sun], and [of] Yiftach [whom God sets free]; [of] David [Beloved] also, and Sh'mu'el [His name is El], and [of] the prophets: Heb

11:33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, Heb 11:34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

Heb 11:35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: Heb 11:36 And others had trial of [cruel] mockings and

scourgings, yes, moreover of bonds and imprisonment: Heb 11:37 They were stoned, they were sawn asunder, were tried or tested, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; Heb 11:38 (Of whom the world was not worthy:) they wandered in deserts, and [in] mountains, and [in] dens and caves of the earth.

Heb 11:39 And these all, having obtained a good report through faith, received not the promise: Heb 11:40 God-The Father having provided some better thing for us, that they without us should not be made perfect.

Heb 12:1 For what reason seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which does so easily beset [us], and let us run with patience the race that is set before us, Heb 12:2 Looking unto Yeshua [God is Salvation] the author and finisher of [our] faith; who for the joy that was set before him endured the stake (cross), despising the shame, and is set down at the right hand of the throne of God-The Father.

Heb 12:3 For consider him that endured such contradiction of sinners against himself, lest you^{2gf} be wearied and give up in your minds.

Heb 12:4 You^{2gf} have not yet resisted unto blood, striving against sin.

Heb 12:5 And you^{2gf} have forgotten the Exhortation (encouragement; counsel) which speaks unto you as unto children, My son, despise not you²ⁱ

the chastening of the Lord - Kurios, nor give up when you²ⁱ are rebuked of him:

Heb 12:6 For whom the Lord - Kurios loves he chastens, and scourges every son whom he receives.

Heb 12:7 If you^{2gf} endure chastening, God-The Father deals with you as with sons; for what son is he whom the father chastens not ?

Heb 12:8 But if you^{2gf} be without chastisement, whereof all are partakers, then are you^{2gf} bastards, and not sons.

Heb 12:9 Furthermore we have had fathers of our flesh which corrected [us], and we gave [them] reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

Heb 12:10 For they truly for a few days chastened [us] after their own pleasure; but he for [our] profit, that [we] might be partakers of his holiness.

Heb 12:11 Now no chastening for the present seems to be joyous, but grievous: nevertheless afterward it yields the peaceable fruit of righteousness unto them which are exercised thereby.

Heb 12:12 For what reason lift up the hands which hang down, and the feeble knees; Heb 12:13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

Heb 12:14 Follow peace with all [men], and holiness, without which no man shall see the Lord - Kurios: Heb 12:15 Looking diligently lest any man fail of the grace of God-The Father; lest any root of bitterness springing up trouble [you], and thereby many be defiled; Heb 12:16 Lest there [be] any fornicator, or Profane (treat as common; defile) person, as 'Esav [Hairy], who for one morsel of meat sold his birthright.

Heb 12:17 For you^{2gf} know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

Heb 12:18 For you^{2gf} are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

Heb 12:19 And the sound of a trumpet, and the voice of words; which [voice] they that heard intreated that the word should not be spoken to them any more: Heb 12:20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: Heb 12:21 And so terrible was the

sight, [that] Moshe [He Who Draws Out Of The Waters] said, I exceedingly fear and quake:) Heb 12:22 But you^{2gf} are come unto mount Tziyon [a parched place] [Lofty], and unto the city of the living God-The Father, the heavenly Yerushalayim [Foundation of Peace], and to an innumerable company of angels, Heb 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God-The Father the Judge of all, and to the spirits of just men made perfect, Heb 12:24 And to Yeshua [God is Salvation]the mediator of the new covenant, and to the blood of sprinkling, that speaks better things than [that of] Hevel (heardsman).

Heb 12:25 See that you^{2gf} refuse not him that speaks. For if they escaped not who refused him that spoke on earth, much more [shall not] we [escape], if we turn away from him that [speaks] from heaven: Heb 12:26 Whose voice then shook the earth: but now he has promised, saying, Yet once more I shake not the earth only, but also heaven .

Heb 12:27 And this [word], Yet once more, signifies the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

Heb 12:28 For what reason we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God-The Father acceptably with reverence and godly fear: Heb 12:29 For our God-The Father [is] a consuming fire.

Heb 13:1 Let brotherly love continue.

Heb 13:2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

Heb 13:3 Remember them that are in bonds, as bound with them; [and] them which suffer (allow, to let, permit) adversity, as being yourselves also in the body.

Heb 13:4 Marriage [is] honourable in all, and the bed undefiled: but whoremongers and adulterers God-The Father will judge.

Heb 13:5 [Let your] Conversation (behavior; way of life; community) [be] without covetousness; [and be] content with such things as you^{2gf} have: for he has said, I will never leave you²ⁱ , nor forsake you²ⁱ .

Heb 13:6 So that we may boldly say, The Lord - Kurios [is] my helper, and I will not fear what man shall do unto me.

Heb 13:7 Remember them which have the rule over you, who have spoken unto you the word of God-The Father: whose faith follow, considering the end of [their] Conversation (behavior; way of life; community).

Heb 13:8 Yeshua [God is Salvation] Moshiach [Messiah] the same yesterday, and to day, and forever.

Heb 13:9 Be not carried away with different and strange doctrines. For [it is] a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied in it.

Heb 13:10 We have an altar, whereof they have no right to eat which serve the tabernacle.

Heb 13:11 For the bodies of those beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp.

Heb 13:12 For what reason Yeshua [God is Salvation]also, that he might sanctify (make holy; set apart for God's use) the people with his own blood, suffered without the gate.

Heb 13:13 Let us go forth therefore unto him without the camp, bearing his reproach (disgrace; shame).

Heb 13:14 For here have we no continuing city, but we seek one to come.

Heb 13:15 By him therefore let us offer the sacrifice of praise to God-The Father continually, that is, the fruit of [our] lips giving thanks to his name.

Heb 13:16 But to do good and to communicate forget not: for with such sacrifices God-The Father is well pleased.

Heb 13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that [is] unprofitable for you.

Heb 13:18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

Heb 13:19 But I beseech (to call upon; appeal; beg) [you] the rather to do this, that I may be restored to you the sooner.

Heb 13:20 Now the God-The Father of peace, that brought again from the dead our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation], that great shepherd of the sheep, through the blood of the everlasting covenant, Heb 13:21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through

Yeshua [God is Salvation] Moshiach [Messiah]; to whom [be] glory forever and ever. Amen.

Heb 13:22 And I beseech (to call upon; appeal; beg) you, brethren, suffer (allow, to let, permit) the word of Exhortation (encouragement; counsel): for I have written a letter unto you in few words.

Heb 13:23 Know you^{2gf} that [our] brother Timothy [honoring God] is set at liberty; with whom, if he come shortly, I will see you.

Heb 13:24 Salute all them that have the rule over you, and all the saints. They of Italy [calf-like] salute you.

Heb 13:25 Grace [be] with you all. Amen. <[Written to the 'Evri'ot [Hebrew] from Italy [calf-like], by Timothy [honoring God].]>

Jacob Jac 1:1 Ya'akov [heal-grabber], a slave of God-The Father and of the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah], to the twelve tribes which are scattered abroad, greeting.

Jac 1:2 My brethren, count it all joy when you^{2gf} fall into different temptations; Jac 1:3 Knowing [this], that the trying of your faith works patience.

Jac 1:4 But let patience have [her] perfect work, that you^{2gf} may be perfect and entire, wanting nothing.

Jac 1:5 If any of you lack wisdom, let him ask of God-The Father, that gives to all [men] liberally, and upbraideth not; and it shall be given him.

Jac 1:6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

Jac 1:7 For let not that man think that he shall receive any thing of the Lord - Kurios.

Jac 1:8 A double minded man [is] unstable in all his ways.

Jac 1:9 Let the brother of low degree rejoice in that he is exalted: Jac 1:10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

Jac 1:11 For the sun is no sooner risen with a burning heat, but it withers the grass, and the flower thereof falls, and the grace of the fashion of it perishes: so also shall the rich man fade away in his ways.

Jac 1:12 Blessed (Favored by God; happy; prosperous) [is] the man that endures temptation: for when he is tried, he shall receive the crown of life, which the Lord - Kurios has promised to them that love him.

Jac 1:13 Let no man say when he is tried or tested, I am tried or tested of God-The Father: for God-The Father cannot be tried or tested with evil, neither tempts he any man: Jac 1:14 But every man is tried or tested, when he is drawn away of his own lust, and enticed.

Jac 1:15 Then when lust has conceived, it brings forth sin: and sin, when it is finished, brings forth death.

Jac 1:16 Do not err, my beloved brethren.

Jac 1:17 Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom is no variableness, neither shadow of turning.

Jac 1:18 Of his own will begat (to be father of; be ancestor of) he us with the word of truth, that we should be a kind of firstfruits of his creatures.

Jac 1:19 For what reason, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: Jac 1:20 For the wrath of man works not the righteousness of God-The Father.

Jac 1:21 For what reason lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Jac 1:22 But be you^{2gf} doers of the word, and not hearers only, deceiving your own selves.

Jac 1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a mirror: Jac 1:24 For he beholds himself, and goes his way, and immediately forgets what manner of man he was .

Jac 1:25 But whoso looks into the perfect law of liberty, and continues [in it], he being not a forgetful hearer, but a doer of the work, this man shall be Blessed (Favored by God; happy; prosperous) in his deed.

Jac 1:26 If any man among you seem to be religious, and bridles not his tongue, but deceives his own heart, this man's religion [is] vain.

Jac 1:27 Pure religion and undefiled before God-The Father and the Father is this, To visit the fatherless and widows in their affliction, [and] to keep himself unspotted from the world.

Jac 2:1 My brethren, have not the faith of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah], [the Lord - Kurios] of glory, with respect of persons.

Jac 2:2 For if there come unto your Synagogue a man with a gold ring, in goodly apparel, and there come in also a poor man in vile clothing; Jac 2:3 And you^{2gf} have respect to him that wears the expensive (costly) clothing, and say unto him, Sit you²ⁱ here in a good place; and say to the poor, Stand you²ⁱ there, or sit here under my footstool: Jac 2:4 Are you^{2gf} not then partial in yourselves, and are become judges of evil thoughts?

Jac 2:5 Listen, my beloved brethren, Has not God-The Father chosen the poor of this world rich in faith, and heirs of the kingdom which he has promised to them that love him?

Jac 2:6 But you^{2gf} have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

Jac 2:7 Do not they blaspheme that worthy name by the which you^{2gf} are called?

Jac 2:8 If you^{2gf} fulfill the royal law according to the scripture, you²ⁱ shall love your²ⁱ neighbour as yourself, you^{2gf} do well:

Jac 2:9 But if you^{2gf} have respect to persons, you^{2gf} commit sin, and are convicted of the law as transgressors.

Jac 2:10 For whosoever shall keep the whole law, and yet offend (make angry; make one stumble; violate) in one [point], he is guilty of all.

Jac 2:11 For he that said, Do not commit adultery, said also, Do not kill. Now if you²ⁱ commit no adultery, yet if you²ⁱ kill, you²ⁱ are become a transgressor of the law.

Jac 2:12 So speak you^{2gf} , and so do, as they that shall be judged by the law of liberty.

Jac 2:13 For he shall have judgment without mercy, that has showed no mercy; and mercy rejoices against judgment.

Jac 2:14 What [does it] profit, my brethren, though a man say he has faith, and have not works? can faith save him?

Jac 2:15 If a brother or sister be naked, and destitute of daily food, Jac 2:16 And one of you say unto them, Depart in peace, be [you^{2gf}] warmed and filled; notwithstanding you^{2gf} give them not those things which are needful to the body; what [does it] profit?

Jac 2:17 Even so faith, if it has not works, is dead, being alone.

Jac 2:18 Yes, a man may say, you²ⁱ have faith, and I have works: show me your²ⁱ faith without your²ⁱ works, and I will show you²ⁱ my faith by my works.

Jac 2:19 you²ⁱ believe that there is one God-The Father; you²ⁱ do well: the demons also believe, and tremble.

Jac 2:20 But will you²ⁱ know, O vain man, that faith without works is dead?

Jac 2:21 Was not Avraham [Exalted Father] our father justified by works, when he had offered Yitz'khak [Laughter] his son upon the altar?

Jac 2:22 See you²ⁱ how faith wrought with his works, and by works was faith made perfect?

Jac 2:23 And the scripture was fulfilled which says, Avraham [Exalted Father] believed God-The Father, and it was imputed unto him for

righteousness: and he was called the Friend of God-The Father.

Jac 2:24 You^{2gf} see then how that by works a man is justified, and not by faith only.

Jac 2:25 Likewise also was not Rachav [Pride] [Wide] the prostitute justified by works, when she had received the messengers, and had sent [them] out another way?

Jac 2:26 For as the body without the Spirit [Ruach] is dead, so faith without works is dead also.

Jac 3:1 My brethren, be not many masters, knowing that we shall receive the greater condemnation.

Jac 3:2 For in many things we offend (make angry; make one stumble; violate) all. If any man offend (make angry; make one stumble; violate) not in word, the same [is] a perfect man, [and] able also to bridle the whole body.

Jac 3:3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

Jac 3:4 Behold also the ships, which though [they be] so great, and [are] driven of fierce winds, yet are they turned about with a very small helm (rudder and tiller to steer a ship), to wherever the governor lists.

Jac 3:5 Even so the tongue is a little member, and boasts great things. Behold, how great a matter a little fire kindles!

Jac 3:6 And the tongue [is] a fire, a world of iniquity: so is the tongue among our members, that it defiles the whole body, and sets on fire the course of nature; and it is set on fire of hell.

Jac 3:7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and has been tamed of mankind: Jac 3:8 But the tongue can no man tame; [it is] an unruly evil, full of deadly poison.

Jac 3:9 Therewith bless we God-The Father, even the Father; and with that curse we men, which are made after the similitude of God-The Father.

Jac 3:10 Out of the same mouth proceeds blessing and cursing. My brethren, these things ought not so to be.

Jac 3:11 Does a fountain send forth at the same place sweet [water] and bitter?

Jac 3:12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so [can] no fountain both yield salt water and fresh.

Jac 3:13 Who [is] a wise man and endued with knowledge among you? let him show out of a good Conversation (behavior; way of life; community) his works with meekness of wisdom.

Jac 3:14 But if you^{2gf} have bitter envying and strife in your hearts, glory not, and lie not against the truth.

Jac 3:15 This wisdom descendeth not from above, but [is] earthly, sensual, devilish .

Jac 3:16 For where envying and strife [is], there [is] confusion and every evil work.

Jac 3:17 But the wisdom that is from above is first pure, then peaceable, gentle, [and] easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

Jac 3:18 And the fruit of righteousness is sown in peace of them that make peace.

Jac 4:1 From from what place [come] wars and fightings among you? [come they] not hence, [even] of your lusts that war in your members?

Jac 4:2 You^{2gf} lust, and have not: you^{2gf} kill, and desire to have, and cannot obtain: you^{2gf} fight and war, yet you^{2gf} have not, because you^{2gf} ask not.

Jac 4:3 You^{2gf} ask, and receive not, because you^{2gf} ask amiss, that you^{2gf} may consume [it] upon your lusts.

Jac 4:4 You^{2gf} adulterers and adulteresses, know you^{2gf} not that the friendship of the world is hatred (being an enemy) with God-The Father? whosoever therefore will be a friend of the world is the enemy of God-The Father.

Jac 4:5 Do you^{2gf} think that the scripture says in vain, The Spirit [Ruach] that dwells in us lusts to envy?

Jac 4:6 But he gives more grace. For what reason he says, God-The Father resists the proud, but gives grace unto the humble.

Jac 4:7 Submit yourselves therefore to God-The Father. Resist the devil, and he will flee from you.

Jac 4:8 Draw near to God-The Father, and he will draw near to you. Cleanse [your] hands, [you^{2gf}] sinners; and purify [your] hearts, [you^{2gf}] double

minded.

Jac 4:9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and [your] joy to heaviness.

Jac 4:10 Humble yourselves in the sight of the Lord - Kurios, and he shall lift you up.

Jac 4:11 Speak not evil one of another, brethren. He that speaks evil of [his] brother, and judges his brother, speaks evil of the law, and judges the law: but if you²ⁱ judge the law, you²ⁱ are not a doer of the law, but a judge.

Jac 4:12 There is one lawgiver, who is able to save and to destroy: who are you²ⁱ that judge another?

Jac 4:13 Go to now, you^{2gf} that say, To day or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Jac 4:14 Whereas you^{2gf} know not what [shall be] on the morrow. For what [is] your life? It is even a vapour, that appears for a little time, and then vanisheth away.

Jac 4:15 For that you^{2gf} [ought] to say, If the Lord - Kurios will, we shall live, and do this, or that.

Jac 4:16 But now you^{2gf} rejoice in your boastings: all such rejoicing is evil.

Jac 4:17 Therefore to him that knows to do good, and does [it] not, to him it is sin.

Jac 5:1 Go to now, [you^{2gf}] rich men, weep and howl for your miseries that shall come upon [you].

Jac 5:2 Your riches are corrupted, and your garments are motheaten.

Jac 5:3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. You^{2gf} have heaped treasure together for the last days .

Jac 5:4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, cries: and the cries of them which have reaped are entered into the ears of the Lord - Kurios of Tzva'ot [Lord - Kurios of the Armies of Israel].

Jac 5:5 You^{2gf} have lived in pleasure on the earth, and been reckless; you^{2gf} have nourished your hearts, as in a day of slaughter.

Jac 5:6 You^{2gf} have condemned [and] killed the just; [and] he does not resist you.

Jac 5:7 Be patient therefore, brethren, unto the coming of the Lord - Kurios. Behold, the farmer (or rancher) waits for the precious fruit of the earth, and has long patience for it, until he receive the early and latter rain.

Jac 5:8 Be you^{2gf} also patient; establish your hearts: for the coming of the Lord - Kurios draws near.

Jac 5:9 Grudge not one against another, brethren, lest you^{2gf} be condemned: behold, the judge stands before the door.

Jac 5:10 Take, my brethren, the prophets, who have spoken in the name of the Lord - Kurios, for an example of suffering affliction, and of patience.

Jac 5:11 Behold, we count them happy which endure. You^{2gf} have heard of the patience of Iyov [hated], and have seen the end of the Lord - Kurios; that the Lord - Kurios is very pitiful, and of tender mercy.

Jac 5:12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yes be yes; and [your] No, No; lest you^{2gf} fall into hypocrisy.

Jac 5:13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

Jac 5:14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord - Kurios: Jac 5:15 And the prayer of faith shall save the sick, and the Lord - Kurios shall raise him up; and if he have committed sins, they shall be forgiven him.

Jac 5:16 Confess [your] faults one to another, and pray one for another, that you^{2gf} may be healed. The effectual fervent prayer of a righteous man availeth much.

Jac 5:17 Eliyahu [my God is Yehovah] was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

Jac 5:18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

Jac 5:19 Brethren, if any of you do err from the truth, and one convert him;
Jac 5:20 Let him know, that he which converts the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

First Peter 1Pe 1:1 Kefa [pebble] [pebble], an apostle of Yeshua [God is Salvation] Moshiach [Messiah], to the strangers scattered throughout Pontus [the sea], Galatia [land of the Galli, Gauls, A Celt], Cappadocia [province of good horses], Asia [orient], and Bithynia, 1Pe 1:2 Elect according to the foreknowledge of God-The Father the Father, through sanctification of the Spirit [Ruach], unto obedience and sprinkling of the blood of Yeshua [God is Salvation] Moshiach [Messiah]: Grace unto you, and peace, be multiplied.

1Pe 1:3 Blessed (Favored by God; happy; prosperous) [be] the God-The Father and Father of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah], which according to his abundant mercy has begotten us again unto a lively hope by the resurrection of Yeshua [God is Salvation] Moshiach [Messiah] from the dead, 1Pe 1:4 To an inheritance incorruptible, and undefiled, and that fades not away, reserved in heaven for you, 1Pe 1:5 Who are kept by the power of God-The Father through faith unto salvation ready to be revealed in the last time.

1Pe 1:6 Wherein you^{2gf} greatly rejoice, though now for a season, if need be, you^{2gf} are in heaviness through manifold temptations: 1Pe 1:7 That the trial of your faith, being much more precious than of gold that perishes, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Yeshua [God is Salvation] Moshiach [Messiah]: 1Pe 1:8 Whom having not seen, you^{2gf} love; in whom, though now you^{2gf} see [him] not, yet believing, you^{2gf} rejoice with joy unspeakable and full of glory: 1Pe 1:9 Receiving the end of your faith, [even] the salvation of [your] souls.

1Pe 1:10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace [that should come] unto you: 1Pe 1:11 Searching what, or what manner of time the Spirit [Ruach] of Moshiach [Messiah] which was in them did signify, when it testified beforehand the sufferings of Moshiach [Messiah], and the glory that should follow.

1Pe 1:12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel (joyful message) unto you with the Holy Spirit [Ruach HaKodesh] sent down from heaven; which things the angels desire to look into.

1Pe 1:13 For what reason gird up the waist of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Yeshua [God is Salvation] Moshiach [Messiah]; 1Pe 1:14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance: 1Pe 1:15 But as he which has called you is holy, so be you^{2gf} holy in all manner of Conversation (behavior; way of life; community); 1Pe 1:16 Because it is written, Be you^{2gf} holy; for I am holy .

1Pe 1:17 And if you^{2gf} call on the Father, who without respect of persons judges according to every man's work, pass the time of your sojourning [here] in fear: 1Pe 1:18 Forasmuch as you^{2gf} know that you^{2gf} were not redeemed with corruptible things, [as] silver and gold, from your vain Conversation (behavior; way of life; community) [received] by tradition from your fathers; 1Pe 1:19 But with the precious blood of Moshiach [Messiah], as of a lamb without blemish and without spot: 1Pe 1:20 Who truly was foreordained before the foundation of the world, but was manifest in these last times for you, 1Pe 1:21 Who by him do believe in God-The Father, that raised him up from the dead, and gave him glory; that your faith and hope might be in God-The Father.

1Pe 1:22 Seeing you^{2gf} have purified your souls in obeying the truth through the Spirit [Ruach] unto unfeigned love of the brethren, [see that you^{2gf}] love one another with a pure heart fervently: 1Pe 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God-The Father, which lives and abides forever.

1Pe 1:24 For all flesh [is] as grass, and all the glory of man as the flower of grass. The grass withers, and the flower thereof falls away: 1Pe 1:25 But the word of the Lord - Kurios endures forever. And this is the word which by the Gospel (joyful message) is preached unto you.

1Pe 2:1 For what reason laying aside all malice, and all deceit, and hypocrisies, and envies, and all evil speakings, 1Pe 2:2 As newborn babes, desire the sincere milk of the word, that you^{2gf} may grow thereby unto salvation: 1Pe 2:3 If so be you^{2gf} have tasted that the Lord - Kurios [is] gracious.

1Pe 2:4 To whom coming, [as unto] a living stone, disallowed indeed of men, but chosen of God-The Father, [and] precious, 1Pe 2:5 You^{2gf} also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up

spiritual sacrifices, acceptable to God-The Father by Yeshua [God is Salvation] Moshiah [Messiah].

1Pe 2:6 For what reason also it is contained in the scripture, Behold, I lay in Tziyon [a parched place] [Lofty] a chief corner stone, elect, precious: and he that believes on him shall not be confounded.

1Pe 2:7 Unto you therefore which believe [he is] precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 1Pe 2:8 And a stone of stumbling, and a rock of offence, [even to them] which stumble at the word, being disobedient: whereunto also they were appointed.

1Pe 2:9 But you^{2gf} [are] a chosen generation, a royal priesthood, an holy nation, a peculiar (particular; special; one's own) people; that you^{2gf} should show forth the praises of him who has called you out of darkness into his marvellous light: 1Pe 2:10 Which in time past [were] not a people, but [are] now the people of God-The Father: which had not obtained mercy, but now have obtained mercy.

1Pe 2:11 Dearly beloved, I beseech (to call upon; appeal; beg) [you] as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; 1Pe 2:12 Having your Conversation (behavior; way of life; community) honest among the Goyim [Gentiles]: that, whereas they speak against you as evildoers, they may by [your] good works, which they shall behold, glorify God-The Father in the day of visitation.

1Pe 2:13 Submit yourselves to every ordinance of man for the Lord - Kurios's sake: whether it be to the king, as supreme; 1Pe 2:14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

1Pe 2:15 For so is the will of God-The Father, that with well doing you^{2gf} may put to silence the ignorance of foolish men: 1Pe 2:16 As free, and not using [your] liberty for a cloak of maliciousness, but as the servants of God-The Father.

1Pe 2:17 Honour all [men]. Love the brotherhood. Fear God-The Father. Honour the king.

1Pe 2:18 Servants, [be] subject to [your] masters with all fear; not only to the good and gentle, but also to the evil, wrong [habitually disposed to disobedience and opposition].

1Pe 2:19 For this [is] thankworthy, if a man for conscience toward God-The Father endure grief, suffering wrongfully.

1Pe 2:20 For what glory [is it], if, when you^{2gf} be buffeted for your faults, you^{2gf} shall take it patiently? but if, when you^{2gf} do well, and suffer (allow, to let, permit) [for it], you^{2gf} take it patiently, this [is] acceptable with God-The Father.

1Pe 2:21 For even hereunto were you^{2gf} called: because Moshiaich [Messiah] also suffered for us, leaving us an example, that you^{2gf} should follow his steps: 1Pe 2:22 Who did no sin, neither was deceit found in his mouth: 1Pe 2:23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed [himself] to him that judges righteously: 1Pe 2:24 Who his own self bore our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes you^{2gf} were healed.

1Pe 2:25 For you^{2gf} were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

1Pe 3:1 Likewise, you^{2gf} wives, [be] in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conduct of the wives; 1Pe 3:2 While they behold your pure (clean; not corrupt) Conversation (behavior; way of life; community) [coupled] with fear.

1Pe 3:3 Whose adorning let it not be that outward [adorning] of braiding the hair, and of wearing of gold, or of putting on of apparel; 1Pe 3:4 But [let it be] the hidden man of the heart, in that which is not corruptible, [even the ornament] of a meek and quiet Spirit [Ruach], which is in the sight of God-The Father of great price.

1Pe 3:5 For after this manner in the old time the holy women also, who trusted in God-The Father, adorned themselves, being in subjection unto their own husbands: 1Pe 3:6 Even as Sarah [princess] obeyed Avraham [Exalted Father], calling him lord: whose daughters you^{2gf} are, as long as you^{2gf} do well, and are not afraid with any amazement.

1Pe 3:7 Likewise, you^{2gf} husbands, dwell with [them] according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

1Pe 3:8 Finally, [be you^{2gf}] all of one mind, having compassion one of another, love as brethren, [be] pitiful, [be] courteous: 1Pe 3:9 Not rendering

evil for evil, or railing for railing: but contrariwise blessing; knowing that you^{2gf} are thereunto called, that you^{2gf} should inherit a blessing.

1Pe 3:10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no deceit: 1Pe 3:11 Let him avoid (shun; turn aside from) evil, and do good; let him seek peace, and pursue (to follow after) it.

1Pe 3:12 For the eyes of the Lord - Kurios [are] over the righteous, and his ears [are open] unto their prayers: but the face of the Lord - Kurios [is] against them that do evil.

1Pe 3:13 And who [is] he that will harm you, if you^{2gf} be followers of that which is good?

1Pe 3:14 But and if you^{2gf} suffer (allow, to let, permit) for righteousness' sake, happy [are you^{2gf}]: and be not afraid of their terror, neither be troubled; 1Pe 3:15 But sanctify (make holy; set apart for God's use) the Lord - Kurios God-The Father in your hearts: and [be] ready always to [give] an answer to every man that asks you a reason of the hope that is in you with meekness and fear: 1Pe 3:16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good Conversation (behavior; way of life; community) in Moshiah [Messiah].

1Pe 3:17 For [it is] better, if the will of God-The Father be so, that you^{2gf} suffer (allow, to let, permit) for well doing, than for evil doing.

1Pe 3:18 For Moshiah [Messiah] also has once suffered for sins, the just for the unjust, that he might bring us to God-The Father, being put to death in the flesh, but quickened by the Spirit [Ruach]: 1Pe 3:19 By which also he went and preached unto the spirits in prison; 1Pe 3:20 Which sometime were disobedient, when once the longsuffering of God-The Father waited in the days of No'ach [rest], while the ark was a preparing, wherein few, that is, eight souls were saved by water.

1Pe 3:21 The like figure whereunto [even] baptism does also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God-The Father,) by the resurrection of Yeshua [God is Salvation] Moshiah [Messiah]: 1Pe 3:22 Who is gone into heaven, and is on the right hand of God-The Father; angels and authorities and powers being made subject unto him.

1Pe 4:1 Forasmuch then as Moshiach [Messiah] has suffered for us in the flesh, arm yourselves likewise with the same mind: for he that has suffered in the flesh has ceased from sin; 1Pe 4:2 That he no longer should live the rest of [his] time in the flesh to the lusts of men, but to the will of God-The Father.

1Pe 4:3 For the time past of [our] life may suffice us to have wrought the will of the Goyim [Gentiles], when we walked in lasciviousness (being lustful, loose or lewd; promoting lustful desires in others), lusts, excess of wine, revellings, banquetings (drinking, gluttony; rich partying), and abominable idolatries: 1Pe 4:4 Wherein they think it strange that you^{2gf} run not with [them] to the same excess of riot, speaking evil of [you]: 1Pe 4:5 Who shall give account to him that is ready to judge the quick and the dead.

1Pe 4:6 For for this cause was the Gospel (joyful message) preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God-The Father in the Spirit [Ruach].

1Pe 4:7 But the end of all things is at hand: be you^{2gf} therefore sober, and watch unto prayer.

1Pe 4:8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

1Pe 4:9 Use hospitality one to another without grudging.

1Pe 4:10 As every man has received the gift, [even so] minister the same one to another, as good stewards of the manifold grace of God-The Father.

1Pe 4:11 If any man speak, [let him speak] as the oracles of God-The Father; if any man minister, [let him do it] as of the ability which God-The Father gives: that God-The Father in all things may be glorified through Yeshua [God is Salvation] Moshiach [Messiah], to whom be praise and dominion forever and ever. Amen.

1Pe 4:12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: 1Pe 4:13 But rejoice, inasmuch as you^{2gf} are partakers of Moshiach [Messiah]'s sufferings; that, when his glory shall be revealed, you^{2gf} may be glad also with exceeding joy.

1Pe 4:14 If you^{2gf} be reproached for the name of Moshiach [Messiah], happy [are you^{2gf}]; for the Spirit [Ruach] of glory and of God-The Father

rests upon you: on their part he is evil spoken of, but on your part he is glorified.

1Pe 4:15 But let none of you suffer (allow, to let, permit) as a murderer, or [as] a thief, or [as] an evildoer, or as a busybody in other men's matters.

1Pe 4:16 Yet if [any man suffer (allow, to let, permit)] as a Christian [Messianic - Follower of Messiah], let him not be ashamed; but let him glorify God-The Father on this behalf.

1Pe 4:17 For the time [is come] that judgment must begin at the house of God-The Father: and if [it] first [begin] at us, what shall the end [be] of them that obey not the Gospel (joyful message) of God-The Father?

1Pe 4:18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

1Pe 4:19 For what reason let them that suffer (allow, to let, permit) according to the will of God-The Father commit the keeping of their souls [to him] in well doing, as unto a faithful Creator .

1Pe 5:1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Moshiach [Messiah], and also a partaker of the glory that shall be revealed: 1Pe 5:2 Feed the flock of God-The Father which is among you, taking the oversight [thereof], not by constraint, but willingly; not for filthy profit, but of a ready mind; 1Pe 5:3 Neither as being lords over [God-The Father's] heritage, but being examples (types) to the flock.

1Pe 5:4 And when the chief Shepherd shall appear, you^{2gf} shall receive a crown of glory that fades not away.

1Pe 5:5 Likewise, you^{2gf} younger, submit yourselves unto the elder. Yes, all [of you] be subject one to another, and be clothed with humility: for God-The Father resists the proud, and gives grace to the humble.

1Pe 5:6 Humble yourselves therefore under the mighty hand of God-The Father, that he may exalt you in due time: 1Pe 5:7 Casting all your care upon him; for he cares for you.

1Pe 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walks about, seeking whom he may devour: 1Pe 5:9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

1Pe 5:10 But the God-The Father of all grace, who has called us unto his eternal glory by Moshiach [Messiah] Yeshua [God is Salvation], after that you^{2gf} have suffered a while, make you perfect, establish, strengthen, settle [you].

1Pe 5:11 To him [be] glory and dominion forever and ever. Amen.

1Pe 5:12 By Silvanus (Silas) [woody], a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God-The Father wherein you^{2gf} stand.

1Pe 5:13 The [church that is] at Bavel (Babylon) [confusion], elected together with [you], salutes you; and [so does] Marcus [a defense] my son.

1Pe 5:14 Greet you^{2gf} one another with a kiss of charity. Peace [be] with you all that are in Moshiach [Messiah] Yeshua [God is Salvation]. Amen.

Second Peter 2Pe 1:1 Shim'on [he has heard] Kefa [pebble] [pebble], a slave and an apostle of Yeshua [God is Salvation] Moshiach [Messiah], to them that have obtained like precious faith with us through the righteousness of God-The Father and our Saviour Yeshua [God is Salvation] Moshiach [Messiah]: 2Pe 1:2 Grace and peace be multiplied unto you through the knowledge of God-The Father, and of Yeshua [God is Salvation] our Lord - Kurios, 2Pe 1:3 According as his divine power has given unto us all things that [pertain] unto life and godliness, through the knowledge of him that has called us to glory and virtue (power): 2Pe 1:4 Whereby are given unto us exceeding great and precious promises: that by these you^{2gf} might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

2Pe 1:5 And beside this, giving all diligence, add to your faith virtue (power); and to virtue (power) knowledge; 2Pe 1:6 And to knowledge self-control; and to self-control patience; and to patience godliness; 2Pe 1:7 And to godliness brotherly kindness; and to brotherly kindness charity.

2Pe 1:8 For if these things be in you, and abound, they make [you that you^{2gf} shall] neither [be] barren nor unfruitful in the knowledge of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah].

2Pe 1:9 But he that lacks these things is blind, and cannot see afar off, and has forgotten that he was purged from his old sins.

2Pe 1:10 For what reason the rather, brethren, give diligence to make your calling and election sure: for if you^{2gf} do these things, you^{2gf} shall never fall:

2Pe 1:11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord - Kurios and Saviour Yeshua [God is Salvation] Moshiach [Messiah].

2Pe 1:12 For what reason I will not be negligent to put you always in remembrance of these things, though you^{2gf} know [them], and be established in the present truth.

2Pe 1:13 Yes, I think it meet, as long as I am in this tabernacle, to stir you up by putting [you] in remembrance; 2Pe 1:14 Knowing that shortly I must put off [this] my tabernacle, even as our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah] has showed me.

2Pe 1:15 Moreover I will endeavour that you^{2gf} may be able after my decease to have these things always in remembrance.

2Pe 1:16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah], but were eyewitnesses of his majesty.

2Pe 1:17 For he received from God-The Father the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

2Pe 1:18 And this voice which came from heaven we heard, when we were with him in the holy mount.

2Pe 1:19 We have also a more sure word of prophecy; whereunto you^{2gf} do well that you^{2gf} take heed, as unto a light that shines in a dark place, until the day dawn, and the day star arise in your hearts: 2Pe 1:20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

2Pe 1:21 For the prophecy came not in old time by the will of man: but holy men of God-The Father spoke [as they were] moved by the Holy Spirit [Ruach HaKodesh].

2Pe 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privately shall bring in damnable heresies, even denying the Lord - Kurios that bought them, and bring upon themselves swift destruction.

2Pe 2:2 And many shall follow their pernicious (destructive, something that can injure) ways; by reason of whom the way of truth shall be evil spoken of.

2Pe 2:3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingers not, and their damnation slumbers not.

2Pe 2:4 For if God-The Father spared not the angels that sinned, but cast [them] down to hell, and delivered [them] into chains of darkness, to be reserved unto judgment; 2Pe 2:5 And spared not the old world, but saved No'ach [rest] the eighth [person], preacher of righteousness, bringing in the flood upon the world of the ungodly; 2Pe 2:6 And turning the cities of S'dom [Burning] and 'Amorah [a ruined heap] into ashes condemned [them] with an overthrow, making [them] an example unto those that after

should live ungodly; 2Pe 2:7 And delivered just Lot, vexed with the filthy Conversation (behavior; way of life; community) of the wicked: 2Pe 2:8 (For that righteous man dwelling among them, in seeing and hearing, vexed [his] righteous soul from day to day with [their] unlawful deeds;) 2Pe 2:9 The Lord - Kurios knows how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: 2Pe 2:10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous [are they], selfwilled, they are not afraid to speak evil of dignities.

2Pe 2:11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord - Kurios.

2Pe 2:12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; 2Pe 2:13 And shall receive the reward of unrighteousness, [as] they that count it pleasure to riot in the day time.

Spots [they are] and blemishes, sporting themselves with their own deceivings while they feast with you; 2Pe 2:14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children : 2Pe 2:15 Which have forsaken the right way, and are gone astray, following the way of Bil'am [Not of the People] [the son] of B'sor [burning or torch], who loved the wages of unrighteousness; 2Pe 2:16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

2Pe 2:17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever.

2Pe 2:18 For when they speak great swelling [words] of vanity, they allure through the lusts of the flesh, [through much] wantonness, those that were clean escaped from them who live in error.

2Pe 2:19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

2Pe 2:20 For if after they have escaped the pollutions of the world through the knowledge of the Lord - Kurios and Saviour Yeshua [God is Salvation] Moshiach [Messiah], they are again entangled in it, and overcome, the latter end is worse with them than the beginning.

2Pe 2:21 For it had been better for them not to have known the way of righteousness, than, after they have known [it], to turn from the holy commandment delivered unto them.

2Pe 2:22 But it is happened unto them according to the true proverb, The dog [is] turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

2Pe 3:1 This second Epistle (important or formal letter), beloved, I now write unto you; in [both] which I stir up your pure minds by way of remembrance: 2Pe 3:2 That you^{2gf} may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord - Kurios and Saviour: 2Pe 3:3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 2Pe 3:4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as [they were] from the beginning of the creation.

2Pe 3:5 For this they willingly are ignorant of, that by the word of God-The Father the heavens were of old, and the earth standing out of the water and in the water: 2Pe 3:6 Whereby the world that then was, being overflowed with water, perished: 2Pe 3:7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

2Pe 3:8 But, beloved, be not ignorant of this one thing, that one day [is] with the Lord - Kurios as a thousand years, and a thousand years as one day.

2Pe 3:9 The Lord - Kurios is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward (in custody, with a guard; prison), not willing that any should perish, but that all should come to repentance.

2Pe 3:10 But the day of the Lord - Kurios will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are in it shall be burned up.

2Pe 3:11 [Seeing] then [that] all these things shall be dissolved, what manner [of persons] ought you^{2gf} to be in [all] holy Conversation (behavior; way of life; community) and godliness, 2Pe 3:12 Looking for and hasting unto the coming of the day of God-The Father, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

2Pe 3:13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwells righteousness.

2Pe 3:14 For what reason, beloved, seeing that you^{2gf} look for such things, be diligent that you^{2gf} may be found of him in peace, without spot, and blameless.

2Pe 3:15 And account [that] the longsuffering of our Lord - Kurios [is] salvation; even as our beloved brother Sha'ul [desired] also according to the wisdom given unto him has written unto you; 2Pe 3:16 As also in all [his] epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as [they do] also the other scriptures, unto their own destruction.

2Pe 3:17 You^{2gf} therefore, beloved, seeing you^{2gf} know [these things] before, beware lest you^{2gf} also, being led away with the error of the wicked, fall from your own steadfastness.

2Pe 3:18 But grow in grace, and [in] the knowledge of our Lord - Kurios and Saviour Yeshua [God is Salvation] Moshiah [Messiah]. To him [be] glory both now and forever. Amen.

First John 1Jo 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; 1Jo 1:2 (For the life was manifested, and we have seen [it], and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) 1Jo 1:3 That which we have seen and heard declare we unto you, that you^{2gf} also may have fellowship with us: and truly our fellowship [is] with the Father, and with his Son Yeshua [God is Salvation] Moshiach [Messiah].

1Jo 1:4 And these things write we unto you, that your joy may be full.

1Jo 1:5 This then is the message which we have heard of him, and declare unto you, that God-The Father is light, and in him is no darkness at all.

1Jo 1:6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 1Jo 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Yeshua [God is Salvation] Moshiach [Messiah] His Son cleanses us from all sin.

1Jo 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1Jo 1:9 If we confess our sins, he is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness.

1Jo 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us.

1Jo 2:1 My little children, these things write I unto you, that you^{2gf} sin not. And if any man sin, we have an advocate with the Father, Yeshua [God is Salvation] Moshiach [Messiah] the righteous: 1Jo 2:2 And he is the Propitiation (sacrifice to pay for sins against God, to satisfy His righteous anger) for our sins: and not for ours only, but also for [the sins of] the whole world.

1Jo 2:3 And hereby we do know that we know him, if we keep his commandments.

1Jo 2:4 He that says, I know him, and keeps not his commandments, is a liar, and the truth is not in him.

1Jo 2:5 But whoso keeps his word, in him truly is the love of God-The Father perfected: hereby know we that we are in him.

1Jo 2:6 He that says he abides in him ought himself also so to walk, even as he walked.

1Jo 2:7 Brethren, I write no new commandment unto you, but an old commandment which you^{2gf} had from the beginning. The old commandment is the word which you^{2gf} have heard from the beginning.

1Jo 2:8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shines.

1Jo 2:9 He that says he is in the light, and hates his brother, is in darkness even until now.

1Jo 2:10 He that loves his brother abides in the light, and there is none occasion of stumbling in him.

1Jo 2:11 But he that hates his brother is in darkness, and walks in darkness, and knows not to which he goes, because that darkness has blinded his eyes .

1Jo 2:12 I write unto you, little children, because your sins are forgiven you for his name's sake.

1Jo 2:13 I write unto you, fathers, because you^{2gf} have known him [that is] from the beginning. I write unto you, young men, because you^{2gf} have overcome the wicked one. I write unto you, little children, because you^{2gf} have known the Father.

1Jo 2:14 I have written unto you, fathers, because you^{2gf} have known him [that is] from the beginning. I have written unto you, young men, because you^{2gf} are strong, and the word of God-The Father abides in you, and you^{2gf} have overcome the wicked one.

1Jo 2:15 Love not the world, neither the things [that are] in the world. If any man love the world, the love of the Father is not in him.

1Jo 2:16 For all that [is] in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

1Jo 2:17 And the world passes away, and the lust thereof: but he that does the will of God-The Father abides forever.

1Jo 2:18 Little children, it is the last time: and as you^{2gf} have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

1Jo 2:19 They went out from us, but they were not of us; for if they had been of us, they would [no doubt] have continued with us: but [they went

out], that they might be made manifest that they were not all of us.

1Jo 2:20 But you^{2gf} have an unction (an anointing) from the Holy One, and you^{2gf} know all things.

1Jo 2:21 I have not written unto you because you^{2gf} know not the truth, but because you^{2gf} know it, and that no lie is of the truth.

1Jo 2:22 Who is a liar but he that denies that Yeshua [God is Salvation] is the Moshiaich [Messiah]? He is antichrist, that denies the Father and the Son.

1Jo 2:23 Whosoever denies the Son, the same has not the Father: 1Jo 2:24 Let that therefore abide in you, which you^{2gf} have heard from the beginning. If that which you^{2gf} have heard from the beginning shall remain in you, you^{2gf} also shall continue in the Son, and in the Father.

1Jo 2:25 And this is the promise that he has promised us, [even] eternal life.

1Jo 2:26 These [things] have I written unto you concerning them that seduce you.

1Jo 2:27 But the anointing which you^{2gf} have received of him abides in you, and you^{2gf} need not that any man teach you: but as the same anointing teaches you of all things, and is truth, and is no lie, and even as it has taught you, you^{2gf} shall abide in him.

1Jo 2:28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

1Jo 2:29 If you^{2gf} know that he is righteous, you^{2gf} know that every one that does righteousness is born of him.

1Jo 3:1 Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God-The Father: therefore the world knows us not, because it knew him not.

1Jo 3:2 Beloved, now are we the sons of God-The Father, and it does not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

1Jo 3:3 And every man that has this hope in him purifies himself, even as he is pure.

1Jo 3:4 Whosoever commit sin transgresses also the law: for sin is the transgression of the law.

1Jo 3:5 And you^{2gf} know that he was manifested to take away our sins; and in him is no sin.

1Jo 3:6 Whosoever abides in him sins not: whosoever sins has not seen him, neither known him.

1Jo 3:7 Little children, let no man deceive you: he that does righteousness is righteous, even as he is righteous.

1Jo 3:8 He that commit sin is of the devil; for the devil sins from the beginning. For this purpose the Son of God-The Father was manifested, that he might destroy the works of the devil.

1Jo 3:9 Whosoever is born of God-The Father does not commit sin; for his seed remains in him: and he cannot sin, because he is born of God-The Father.

1Jo 3:10 In this the children of God-The Father are manifest, and the children of the devil: whosoever does not righteousness is not of God-The Father, neither he that loves not his brother.

1Jo 3:11 For this is the message that you^{2gf} heard from the beginning, that we should love one another.

1Jo 3:12 Not as Kayin [something produced, spear], [who] was of that wicked one, and killed his brother. And wherefore killed he him? Because his own works were evil, and his brother's righteous.

1Jo 3:13 Marvel not, my brethren, if the world hate you.

1Jo 3:14 We know that we have passed from death unto life, because we love the brethren. He that loves not [his] brother abides in death.

1Jo 3:15 Whosoever hates his brother is a murderer: and you^{2gf} know that no murderer has eternal life abiding in him.

1Jo 3:16 Hereby perceive we the love [of God-The Father], because he laid down his life for us: and we ought to lay down [our] lives for the brethren.

1Jo 3:17 But whoso has this world's good, and sees his brother have need, and shuts up his bowels (inward parts; affections) [of compassion] from him, how dwells the love of God-The Father in him?

1Jo 3:18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

1Jo 3:19 And hereby we know that we are of the truth, and shall assure our hearts before him.

1Jo 3:20 For if our heart condemn us, God-The Father is greater than our heart, and knows all things.

1Jo 3:21 Beloved, if our heart condemn us not, [then] have we confidence toward God-The Father.

1Jo 3:22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

1Jo 3:23 And this is his commandment, That we should believe on the name of his Son Yeshua [God is Salvation] Moshiach [Messiah], and love one another, as he gave us commandment.

1Jo 3:24 And he that keeps his commandments dwells in him, and he in him. And hereby we know that he abides in us, by the Spirit [Ruach] which he has given us.

1Jo 4:1 Beloved, believe not every Spirit [Ruach], but try the spirits whether they are of God-The Father: because many false prophets are gone out into the world.

1Jo 4:2 Hereby know you^{2gf} the Spirit [Ruach] of God-The Father: Every Spirit [Ruach] that confesses that Yeshua [God is Salvation] Moshiach [Messiah] is come in the flesh is of God-The Father: 1Jo 4:3 And every Spirit [Ruach] that confesses not that Yeshua [God is Salvation] Moshiach [Messiah] is come in the flesh is not of God-The Father: and this is that [Spirit [Ruach]] of antichrist, whereof you^{2gf} have heard that it should come; and even now already is it in the world.

1Jo 4:4 You^{2gf} are of God-The Father, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

1Jo 4:5 They are of the world: therefore speak they of the world, and the world hears them.

1Jo 4:6 We are of God-The Father: he that knows God-The Father hears us; he that is not of God-The Father hears not us. Hereby know we the Spirit [Ruach] of truth, and the Spirit [Ruach] of error.

1Jo 4:7 Beloved, let us love one another: for love is of God-The Father; and every one that loves is born of God-The Father, and knows God-The Father.

1Jo 4:8 He that loves not knows not God-The Father; for God-The Father is love.

1Jo 4:9 In this was manifested the love of God-The Father toward us, because that God-The Father sent his only begotten Son into the world, that

we might live through him.

1Jo 4:10 Herein is love, not that we loved God-The Father, but that he loved us, and sent his Son [to be] the Propitiation (sacrifice to pay for sins against God, to satisfy His righteous anger) for our sins.

1Jo 4:11 Beloved, if God-The Father so loved us, we ought also to love one another.

1Jo 4:12 No man has seen God-The Father at any time. If we love one another, God-The Father dwells in us, and his love is perfected in us.

1Jo 4:13 Hereby know we that we dwell in him, and he in us, because he has given us of his Spirit [Ruach].

1Jo 4:14 And we have seen and do testify that the Father sent the Son [to be] the Saviour of the world.

1Jo 4:15 Whosoever shall confess that Yeshua [God is Salvation] is the Son of God-The Father, God-The Father dwells in him, and he in God-The Father.

1Jo 4:16 And we have known and believed the love that God-The Father has to us. God-The Father is love; and he that dwells in love dwells in God-The Father, and God-The Father in him.

1Jo 4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

1Jo 4:18 There is no fear in love; but perfect love casts out fear: because fear has torment. He that fears is not made perfect in love.

1Jo 4:19 We love him, because he first loved us.

1Jo 4:20 If a man say, I love God-The Father, and hates his brother, he is a liar: for he that loves not his brother whom he has seen, how can he love God-The Father whom he has not seen?

1Jo 4:21 And this commandment have we from him, That he who loves God-The Father love his brother also.

1Jo 5:1 Whosoever believes that Yeshua [God is Salvation] is the Moshiah [Messiah] is born of God-The Father: and every one that loves him that begat (to be father of; be ancestor of) loves him also that is begotten of him.

1Jo 5:2 By this we know that we love the children of God-The Father, when we love God-The Father, and keep his commandments.

1Jo 5:3 For this is the love of God-The Father, that we keep his commandments: and his commandments are not grievous.

1Jo 5:4 For whatsoever is born of God-The Father overcomes the world: and this is the victory that overcomes the world, [even] our faith.

1Jo 5:5 Who is he that overcomes the world, but he that believes that Yeshua [God is Salvation] is the Son of God-The Father?

1Jo 5:6 This is he that came by water and blood, [even] Yeshua [God is Salvation] Moshiah [Messiah]; not by water only, but by water and blood. And it is the Spirit [Ruach] that bears witness, because the Spirit [Ruach] is truth.

1Jo 5:7 For there are three that bear record in heaven 1Jo 5:8 the Spirit [Ruach], and the water, and the blood: and these three agree in one.

1Jo 5:9 If we receive the witness of men, the witness of God-The Father is greater: for this is the witness of God-The Father which he has testified of his Son.

1Jo 5:10 He that believes on the Son of God-The Father has the witness in himself: he that believes not God-The Father has made him a liar; because he believes not the record that God-The Father gave of his Son.

1Jo 5:11 And this is the record, that God-The Father has given to us eternal life, and this life is in his Son.

1Jo 5:12 He that has the Son has life; [and] he that has not the Son of God-The Father has not life.

1Jo 5:13 These things have I written unto you that believe on the name of the Son of God-The Father; that you^{2gf} may know that you^{2gf} have eternal life, and that you^{2gf} may believe on the name of the Son of God-The Father.

1Jo 5:14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he hears us: 1Jo 5:15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

1Jo 5:16 If any man see his brother sin a sin [which is] not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

1Jo 5:17 All unrighteousness is sin: and there is a sin not unto death.

1Jo 5:18 We know that whosoever is born of God-The Father sins not; but he that is begotten of God-The Father keeps himself, and that wicked one

touches him not.

1Jo 5:19 [And] we know that we are of God-The Father, and the whole world lies in wickedness.

1Jo 5:20 And we know that the Son of God-The Father is come, and has given us an understanding, that we may know him that is true, and we are in him that is true, [even] in his Son Yeshua [God is Salvation] Moshiach [Messiah]. This is the true God-The Father, and eternal life.

1Jo 5:21 Little children, keep yourselves from idols. Amen.

Second John 2Jo 1:1 The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; 2Jo 1:2 For the truth's sake, which dwells in us, and shall be with us forever.

2Jo 1:3 Grace be with you, mercy, [and] peace, from God-The Father the Father, and from the Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah], the Son of the Father, in truth and love.

2Jo 1:4 I rejoiced greatly that I found of your²ⁱ children walking in truth, as we have received a commandment from the Father.

2Jo 1:5 And now I beseech (to call upon; appeal; beg) you²ⁱ, lady, not as though I wrote a new commandment unto you²ⁱ, but that which we had from the beginning, that we love one another.

2Jo 1:6 And this is love, that we walk after his commandments. This is the commandment, That, as you^{2gf} have heard from the beginning, you^{2gf} should walk in it.

2Jo 1:7 For many deceivers are entered into the world, who confess not that Yeshua [God is Salvation] Moshiach [Messiah] is come in the flesh. This is a deceiver and an antichrist.

2Jo 1:8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

2Jo 1:9 Whosoever transgresses, and abides not in the doctrine of Moshiach [Messiah], has not God-The Father. He that abides in the doctrine of Moshiach [Messiah], he has both the Father and the Son.

2Jo 1:10 If there come any unto you, and bring not this doctrine, receive him not into [your] house, neither bid him God-The Father speed: 2Jo 1:11 For he that biddes him God-The Father speed is partaker of his evil deeds.

2Jo 1:12 Having many things to write unto you, I would not [write] with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

2Jo 1:13 The children of your²ⁱ elect sister greet you²ⁱ . Amen.

Third John 3Jo 1:1 The elder unto the wellbeloved Gaius [lord], whom I love in the truth.

3Jo 1:2 Beloved, I wish above all things that you²ⁱ may prosper and be in health, even as your²ⁱ soul prospers.

3Jo 1:3 For I rejoiced greatly, when the brethren came and testified of the truth that is in you²ⁱ , even as you²ⁱ walk in the truth.

3Jo 1:4 I have no greater joy than to hear that my children walk in truth.

3Jo 1:5 Beloved, you²ⁱ do faithfully whatsoever you²ⁱ do to the brethren, and to strangers; 3Jo 1:6 Which have borne witness of your²ⁱ charity before the church: whom if you²ⁱ bring forward on their journey after a godly sort, you²ⁱ shall do well:

3Jo 1:7 Because that for his name's sake they went forth, taking nothing of the Goyim [Gentiles].

3Jo 1:8 We therefore ought to receive such, that we might be fellowhelpers to the truth.

3Jo 1:9 I wrote unto the church: but Diotrephes [nourished by the supreme god (Jupiter)], who loves to have the preeminence among them, receives us not.

3Jo 1:10 For what reason, if I come, I will remember his deeds which he does, babbling (chattering) against us with malicious words: and not content with that, neither does he himself receive the brethren, and forbids them that would, and casts [them] out of the church.

3Jo 1:11 Beloved, follow not that which is evil, but that which is good. He that does good is of God-The Father: but he that does evil has not seen God-The Father.

3Jo 1:12 Demetrius [belonging to Ceres - goddess of agriculture (etymology uncertain)] has good report of all [men], and of the truth itself: yes, and we [also] bear record; and you^{2gf} know that our record is true.

3Jo 1:13 I had many things to write, but I will not with ink and pen write unto you²ⁱ :

3Jo 1:14 But I trust I shall shortly see you²ⁱ, and we shall speak face to face. Peace [be] to you²ⁱ. [Our] friends salute you²ⁱ. Greet the friends by name.

Y'hudah Yhu 1:1 Y'hudah [Praised], the slave of Yeshua [God is Salvation] Moshiach [Messiah], and brother of Ya'akov [heal-grabber], to them that are sanctified by God-The Father the Father, and preserved in Yeshua [God is Salvation] Moshiach [Messiah], [and] called: Yhu 1:2 Mercy unto you, and peace, and love, be multiplied.

Yhu 1:3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort [you] that you^{2gf} should earnestly contend for the faith which was once delivered unto the saints.

Yhu 1:4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God-The Father into lasciviousness (being lustful, loose or lewd; promoting lustful desires in others), and denying the only Lord - Kurios God-The Father, and our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah].

Yhu 1:5 I will therefore put you in remembrance, though you^{2gf} once knew this, how that the Lord - Kurios, having saved the people out of the land of Mitzrayim (Egypt) [the black land, The Narrow Place], afterward destroyed them that believed not.

Yhu 1:6 And the angels which kept not their first estate, but left their own habitation, he has reserved in everlasting chains under darkness unto the judgment of the great day.

Yhu 1:7 Even as S'dom [Burning] and 'Amorah [a ruined heap], and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Yhu 1:8 Likewise also these [filthy] dreamers defile the flesh, despise dominion, and speak evil of dignities.

Yhu 1:9 Yet Mikha'el [Who is Like God?] the archangel, when contending with the devil he disputed about the body of Moshe [He Who Draws Out Of The Waters], dared (was bold enough) not bring against him a railing accusation, but said, The Lord - Kurios rebuke (reprimand; strongly warn; restrain) you²ⁱ.

Yhu 1:10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

Yhu 1:11 Woe unto them! for they have gone in the way of Kayin [something produced, spear], and ran greedily after the error of Bil'am [Not of the People] for reward, and perished in the gainsaying of Core.

Yhu 1:12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds [they are] without water, carried about of winds; trees whose fruit withers, without fruit, twice dead, plucked up by the roots; Yhu 1:13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever.

Yhu 1:14 And Hanokh (trained and vowed, dedicated; profound (go deep into something)) also, the seventh from Adam (Man, ground; red; earthling), prophesied of these, saying, Behold, the Lord - Kurios comes with ten thousands of his saints, Yhu 1:15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard [speeches] which ungodly sinners have spoken against him.

Yhu 1:16 These are murmurers, complainers, walking after their own lusts; and their mouth speaks great swelling [words], having men's persons in admiration because of advantage.

Yhu 1:17 But, beloved, remember you^{2gf} the words which were spoken before of the apostles of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah]; Yhu 1:18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

Yhu 1:19 These be they who separate themselves, sensual, having not the Spirit [Ruach].

Yhu 1:20 But you^{2gf}, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit [Ruach HaKodesh], Yhu 1:21 Keep yourselves in the love of God-The Father, looking for the mercy of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah] unto eternal life.

Yhu 1:22 And of some have compassion, making a difference: Yhu 1:23 And others save with fear, pulling [them] out of the fire; hating even the garment spotted by the flesh.

Yhu 1:24 Now unto him that is able to keep you from falling, and to present [you] faultless before the presence of his glory with exceeding joy, Yhu

1:25 To the only wise God-The Father our Saviour, [be] glory and majesty,
dominion and power, both now and ever. Amen.

Revelation Rev 1:1 The Revelation of Yeshua [God is Salvation] Moshiach [Messiah], which God-The Father gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified [it] by his angel unto his slave Yochanan [Yehovah has graced]: Rev 1:2 Who bore record of the word of God-The Father, and of the testimony of Yeshua [God is Salvation] Moshiach [Messiah], and of all things that he saw.

Rev 1:3 Blessed (Favored by God; happy; prosperous) [is] he that reads, and they that hear the words of this prophecy, and keep those things which are written in it: for the time [is] at hand.

Rev 1:4 Yochanan [Yehovah has graced] to the seven churches which are in Asia [orient]: Grace [be] unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; Rev 1:5 And from Yeshua [God is Salvation] Moshiach [Messiah], [who is] the faithful witness, [and] the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Rev 1:6 And has made us kings and priests unto God-The Father and his Father; to him [be] glory and dominion forever and ever. Amen.

Rev 1:7 Behold, he comes with clouds; and every eye shall see him, and they [also] which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

Rev 1:8 I am Alpha and Omega, the beginning and the ending, says the Lord - Kurios, which is, and which was, and which is to come, the Almighty.

Rev 1:9 I Yochanan [Yehovah has graced], who also am your brother, and companion in tribulation, and in the kingdom and patience of Yeshua [God is Salvation] Moshiach [Messiah], was in the isle that is called Patmos, for the word of God-The Father, and for the testimony of Yeshua [God is Salvation] Moshiach [Messiah].

Rev 1:10 I was in the Spirit [Ruach] on the Lord - Kurios's day, and heard behind me a great voice, as of a trumpet, Rev 1:11 Saying, I am Alpha and Omega, the first and the last: and, What you²¹ see, write in a book, and send [it] unto the seven churches which are in Asia [orient]; unto Ephesus [permitted], and unto Smyrna [myrrh], and unto Pergamos [height or elevation], and unto Thyatira [odour of affliction], and unto Sardis [red

ones], and unto Philadelphia [brotherly love], and unto Laodicea [justice of the people].

Rev 1:12 And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks; Rev 1:13 And in the midst of the seven candlesticks [one] like unto the Son of Man, clothed with a garment down to the foot, and wrapped around about the breasts with a golden belt.

Rev 1:14 His head and [his] hairs [were] white like wool, as white as snow; and his eyes [were] as a flame of fire; Rev 1:15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

Rev 1:16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his Countenance (Face, appearance; show favor) [was] as the sun shines in his strength.

Rev 1:17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

Rev 1:18 I [am] he that lives, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death.

Rev 1:19 Write the things which you²ⁱ have seen, and the things which are, and the things which shall be hereafter; Rev 1:20 The mystery of the seven stars which you²ⁱ saw in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which you²ⁱ saw are the seven churches.

Rev 2:1 Unto the angel of the church of Ephesus [permitted] write; These things says he that holds the seven stars in his right hand, who walks in the midst of the seven golden candlesticks; Rev 2:2 I know your²ⁱ works, and your²ⁱ labour, and your²ⁱ patience, and how you²ⁱ can not bear them which are evil: and you²ⁱ have tried them which say they are apostles, and are not, and have found them liars: Rev 2:3 And have borne, and have patience, and for my name's sake have laboured, and have not fainted.

Rev 2:4 Nevertheless I have [somewhat] against you²ⁱ , because you²ⁱ have left your²ⁱ first love.

Rev 2:5 Remember therefore from what place you²ⁱ are fallen, and repent, and do the first works; or else I will come unto you²ⁱ quickly, and will remove your²ⁱ candlestick out of his place, except you²ⁱ repent.

Rev 2:6 But this you²ⁱ have, that you²ⁱ hate the deeds of the Nicolaitans [destruction of people], which I also hate.

Rev 2:7 He that has an ear, let him hear what the Spirit [Ruach] says unto the churches; To him that overcomes will I give to eat of the tree of life, which is in the midst of the paradise of God-The Father.

Rev 2:8 And unto the angel of the church in Smyrna [myrrh] write; These things says the first and the last, which was dead, and is alive; Rev 2:9 I know your²ⁱ works, and tribulation, and poverty, (but you²ⁱ are rich) and [I know] the blasphemy of them which say they are Y'hudim (Judeans) [praised of Yah], and are not, but [are] the synagogue of Satan [the adversary].

Rev 2:10 Fear none of those things which you²ⁱ shall suffer (allow, to let, permit): behold, the devil shall cast [some] of you into prison, that you^{2gf} may be tried; and you^{2gf} shall have tribulation ten days: be you²ⁱ faithful unto death, and I will give you²ⁱ a crown of life.

Rev 2:11 He that has an ear, let him hear what the Spirit [Ruach] says unto the churches; He that overcomes shall not be hurt of the second death.

Rev 2:12 And to the angel of the church in Pergamos [height or elevation] write; These things says he which has the sharp sword with two edges; Rev 2:13 I know your²ⁱ works, and where you²ⁱ dwell, [even] where Satan [the adversary]'s seat [is]: and you²ⁱ hold fast my name, and have not denied my faith, even in those days wherein Antipas [like the father] [was] my faithful martyr, who was slain among you, where Satan [the adversary] dwells.

Rev 2:14 But I have a few things against you²ⁱ, because you²ⁱ have there them that hold the doctrine of Bil'am [Not of the People], who taught Balak [a devastaror or spoiler] to cast a stumblingblock before the people of Yisra'el [He Holds Onto The Heel of God], to eat things sacrificed unto idols, and to commit fornication.

Rev 2:15 So have you²ⁱ also them that hold the doctrine of the Nicolaitans [destruction of people], which thing I hate.

Rev 2:16 Repent; or else I will come unto you²ⁱ quickly, and will fight against them with the sword of my mouth.

Rev 2:17 He that has an ear, let him hear what the Spirit [Ruach] says unto the churches; To him that overcomes will I give to eat of the hidden manna,

and will give him a white stone, and in the stone a new name written, which no man knows saving he that receives [it].

Rev 2:18 And unto the angel of the church in Thyatira [odour of affliction] write; These things says the Son of God-The Father, who has his eyes like unto a flame of fire, and his feet [are] like fine brass; Rev 2:19 I know your²ⁱ works, and charity, and service, and faith, and your²ⁱ patience, and your²ⁱ works; and the last [to be] more than the first.

Rev 2:20 Yet I have a few things against you²ⁱ, because you²ⁱ suffer (allow, to let, permit) that woman Izevel [Ba'al exalts], which calls herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

Rev 2:21 And I gave her space to repent of her fornication; and she will not to repent of her fornication.

Rev 2:22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

Rev 2:23 And I will kill her children with death; and all the churches shall know that I am he which searches the reins (literally, kidneys; figuratively, seat of emotion) and hearts: and I will give unto every one of you according to your works.

Rev 2:24 But unto you I say, and unto the rest in Thyatira [odour of affliction], as many as have not this doctrine, and which have not known the depths of Satan [the adversary], as they speak; I will put upon you none other burden.

Rev 2:25 But that which you^{2gf} have [already] hold fast till I come.

Rev 2:26 And he that overcomes, and keeps my works unto the end, to him will I give power over the nations: Rev 2:27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

Rev 2:28 And I will give him the morning star.

Rev 2:29 He that has an ear, let him hear what the Spirit [Ruach] says unto the churches.

Rev 3:1 And unto the angel of the church in Sardis [red ones] write; These things says he that has the Seven Spirits of God-The Father, and the seven stars; I know your²ⁱ works, that you²ⁱ have a name that you²ⁱ live, and are dead.

Rev 3:2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found your²ⁱ works perfect before God-The Father.

Rev 3:3 Remember therefore how you²ⁱ have received and heard, and hold fast, and repent. If therefore you²ⁱ shall not watch, I will come on you²ⁱ as a thief, and you²ⁱ shall not know what hour I will come upon you²ⁱ .

Rev 3:4 you²ⁱ have a few names even in Sardis [red ones] which have not defiled their garments; and they shall walk with me in white: for they are worthy.

Rev 3:5 He that overcomes, the same shall be clothed in white clothing; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Rev 3:6 He that has an ear, let him hear what the Spirit [Ruach] says unto the churches.

Rev 3:7 And to the angel of the church in Philadelphia [brotherly love] write; These things says he that is holy, he that is true, he that has the key of David [Beloved], he that opens, and no man shuts; and shuts, and no man opens; Rev 3:8 I know your²ⁱ works: behold, I have set before you²ⁱ an open door, and no man can shut it: for you²ⁱ have a little strength, and have kept my word, and have not denied my name.

Rev 3:9 Behold, I will make them of the synagogue of Satan [the adversary], which say they are Y'hudim (Judeans) [praised of Yah], and are not, but do lie; behold, I will make them to come and worship before your²ⁱ feet, and to know that I have loved you²ⁱ .

Rev 3:10 Because you²ⁱ have kept the word of my patience, I also will keep you²ⁱ from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

Rev 3:11 Behold, I come quickly: hold that fast which you²ⁱ have, that no man take your²ⁱ crown.

Rev 3:12 Him that overcomes will I make a pillar in the temple of my God-The Father, and he shall go no more out: and I will write upon him the name of my God-The Father, and the name of the city of my God-The Father, [which is] new Yerushalayim [Foundation of Peace], which comes down out of heaven from my God-The Father: and [I will write upon him] my new name.

Rev 3:13 He that has an ear, let him hear what the Spirit [Ruach] says unto the churches.

Rev 3:14 And unto the angel of the church of the Laodiceans [justice of the people] write; These things says the Amen, the faithful and true witness, the beginning of the creation of God-The Father; Rev 3:15 I know your²ⁱ works, that you²ⁱ are neither cold nor hot: I would you²ⁱ were cold or hot.

Rev 3:16 So then because you²ⁱ are lukewarm, and neither cold nor hot, I will spue you²ⁱ out of my mouth.

Rev 3:17 Because you²ⁱ say, I am rich, and increased with goods, and have need of nothing; and know not that you²ⁱ are wretched, and miserable, and poor, and blind, and naked: Rev 3:18 I counsel you²ⁱ to buy of me gold tried in the fire, that you²ⁱ may be rich; and white clothing, that you²ⁱ may be clothed, and [that] the shame of your²ⁱ nakedness do not appear; and anoint your²ⁱ eyes with Eyesalve (medicine for the eyes), that you²ⁱ may see.

Rev 3:19 As many as I love, I rebuke (reprimand; strongly warn; restrain) and chasten: be zealous therefore, and repent .

Rev 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will eat with him, and he with me.

Rev 3:21 To him that overcomes will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Rev 3:22 He that has an ear, let him hear what the Spirit [Ruach] says unto the churches.

Rev 4:1 After this I looked, and, behold, a door [was] opened in heaven: and the first voice which I heard [was] as it were of a trumpet talking with me; which said, Come up here, and I will show you²ⁱ things which must be hereafter.

Rev 4:2 And immediately I was in the Spirit [Ruach]: and, behold, a throne was set in heaven, and [one] sat on the throne.

Rev 4:3 And he that sat was to look upon like a jasper and a sardine stone: and [there was] a rainbow round about the throne, in sight like unto an emerald.

Rev 4:4 And round about the throne [were] four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white clothing; and they had on their heads crowns of gold.

Rev 4:5 And out of the throne proceeded lightnings and thunderings and voices: and [there were] seven lamps of fire burning before the throne, which are the Seven Spirits of God-The Father.

Rev 4:6 And before the throne [there was] a sea of mirror like unto crystal: and in the midst of the throne, and round about the throne, [were] four beasts full of eyes before and behind.

Rev 4:7 And the first beast [was] like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast [was] like a flying eagle.

Rev 4:8 And the four beasts had each of them six wings about [him]; and [they were] full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord - Kurios God-The Father Almighty, which was, and is, and is to come.

Rev 4:9 And when those beasts give glory and honour and thanks to him that sat on the throne, who lives forever and ever, Rev 4:10 The four and twenty elders fall down before him that sat on the throne, and worship him that lives forever and ever, and cast their crowns before the throne, saying, Rev 4:11 you²ⁱ are worthy, O Lord - Kurios, to receive glory and honour and power: for you²ⁱ have created all things, and for your²ⁱ pleasure they are and were created.

Rev 5:1 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

Rev 5:2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

Rev 5:3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

Rev 5:4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

Rev 5:5 And one of the elders says unto me, Weep not: behold, the Lion of the tribe of Y'hudah [praised], the Root of David [Beloved], has prevailed to open the book, and to loose the seven seals thereof .

Rev 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God-The Father sent forth into all the earth.

Rev 5:7 And he came and took the book out of the right hand of him that sat upon the throne.

Rev 5:8 And when he had taken the book, the four beasts and four [and] twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

Rev 5:9 And they sung a new song, saying, you²ⁱ are worthy to take the book, and to open the seals thereof: for you²ⁱ were slain, and have redeemed us to God-The Father by your²ⁱ blood out of every family, and tongue, and people, and nation; Rev 5:10 And have made us unto our God-The Father kings and priests: and we shall reign on the earth.

Rev 5:11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Rev 5:12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Rev 5:13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, [be] unto him that sits upon the throne, and unto the Lamb forever and ever.

Rev 5:14 And the four beasts said, Amen. And the four [and] twenty elders fell down and worshipped him that lives forever and ever.

Rev 6:1 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

Rev 6:2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

Rev 6:3 And when he had opened the second seal, I heard the second beast say, Come and see.

Rev 6:4 And there went out another horse [that was] red: and [power] was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

Rev 6:5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

Rev 6:6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and [see] you²ⁱ hurt not the oil and the wine.

Rev 6:7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

Rev 6:8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth .

Rev 6:9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God-The Father, and for the testimony which they held: Rev 6:10 And they cried with a loud voice, saying, How long, O Lord - Kurios, holy and true, do you²ⁱ not judge and avenge our blood on them that dwell on the earth?

Rev 6:11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they [were], should be fulfilled.

Rev 6:12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; Rev 6:13 And the stars of heaven fell unto the earth, even as a fig tree casts her untimely figs, when she is shaken of a mighty wind.

Rev 6:14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

Rev 6:15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman (slave), and every free man, hid themselves in the dens and in the rocks of the mountains; Rev 6:16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sits on the throne, and from the wrath of the Lamb: Rev 6:17 For the great day of his wrath is come; and who shall be able to stand?

Rev 7:1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

Rev 7:2 And I saw another angel ascending from the east, having the seal of the living God-The Father: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Rev 7:3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God-The Father in their foreheads.

Rev 7:4 And I heard the number of them which were sealed: [and there were] sealed an hundred [and] forty [and] four thousand of all the tribes of the people of Yisra'el [He Holds Onto The Heel of God].

Rev 7:5 Of the tribe of Y'hudah [praised] [were] sealed twelve thousand. Of the tribe of Re'uven [Behold a Son] [were] sealed twelve thousand. Of the tribe of Gad [Good Fortune with Troublesome Effort] [were] sealed twelve thousand.

Rev 7:6 Of the tribe of Asher [Blessed (Favored by God; happy; prosperous)] [were] sealed twelve thousand. Of the tribe of Naftali [wrestling] [were] sealed twelve thousand. Of the tribe of M'nasheh [forgetting] [were] sealed twelve thousand.

Rev 7:7 Of the tribe of Shim'on [he who hears] [were] sealed twelve thousand. Of the tribe of Levi (Levite) [Adhesion, Joiner] [were] sealed twelve thousand. Of the tribe of Yissakhar [There Is Recompense, reward] [were] sealed twelve thousand.

Rev 7:8 Of the tribe of Zvulun [a habitation] [were] sealed twelve thousand. Of the tribe of Yosef [God will add] [were] sealed twelve thousand. Of the tribe of Binyamin [Son of the Right Hand/Strength] [were] sealed twelve thousand.

Rev 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues (foreign languages), stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; Rev 7:10 And cried with a loud voice, saying, Salvation to our God-The Father which sits upon the throne, and unto the Lamb.

Rev 7:11 And all the angels stood round about the throne, and [about] the elders and the four beasts, and fell before the throne on their faces, and worshipped God-The Father, Rev 7:12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, [be] unto our God-The Father forever and ever. Amen.

Rev 7:13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and from what place came they?

Rev 7:14 And I said unto him, Sir, you²¹ know. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Rev 7:15 Therefore are they before the throne of God-The Father, and serve him day and night in his temple: and he that sits on the throne shall dwell among them.

Rev 7:16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

Rev 7:17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God-The Father shall wipe away all tears from their eyes.

Rev 8:1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

Rev 8:2 And I saw the seven angels which stood before God-The Father; and to them were given seven trumpets.

Rev 8:3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer [it] with the prayers of all saints upon the golden altar which was before the throne.

Rev 8:4 And the smoke of the incense, [which came] with the prayers of the saints, ascended up before God-The Father out of the angel's hand.

Rev 8:5 And the angel took the censer, and filled it with fire of the altar, and cast [it] into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

Rev 8:6 And the seven angels which had the seven trumpets prepared themselves to sound.

Rev 8:7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of the land was burnt up, and the third part of trees was burnt up, and all green grass was burnt up.

Rev 8:8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became

blood ; Rev 8:9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

Rev 8:10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; Rev 8:11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

Rev 8:12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

Rev 8:13 And I beheld, and heard an eagle flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

Rev 9:1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

Rev 9:2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

Rev 9:3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

Rev 9:4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God-The Father in their foreheads.

Rev 9:5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment [was] as the torment of a scorpion, when he strikes a man.

Rev 9:6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

Rev 9:7 And the shapes of the locusts [were] like unto horses prepared unto battle; and on their heads [were] as it were crowns like gold, and their faces [were] as the faces of men.

Rev 9:8 And they had hair as the hair of women, and their teeth were as [the teeth] of lions.

Rev 9:9 And they had breastplates, as it were breastplates of iron; and the sound of their wings [was] as the sound of chariots of many horses running to battle.

Rev 9:10 And they had tails like unto scorpions, and there were stings in their tails: and their power [was] to hurt men five months.

Rev 9:11 And they had a king over them, [which is] the angel of the bottomless pit, whose name in the 'Evri'ot [Hebrew] tongue [is] Abaddon [destruction], but in the Greek [unstable: the miry one] tongue has [his] name Apollyon [Destroyer].

Rev 9:12 One woe is past; [and], behold, there come two woes more hereafter.

Rev 9:13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God-The Father, Rev 9:14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates (to break forth, to gush).

Rev 9:15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

Rev 9:16 And the number of the army of the horsemen [were] two hundred thousand thousand: and I heard the number of them.

Rev 9:17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and sulfur: and the heads of the horses [were] as the heads of lions; and out of their mouths issued fire and smoke and sulfur.

Rev 9:18 By these three was the third part of men killed, by the fire, and by the smoke, and by the sulfur, which issued out of their mouths.

Rev 9:19 For their power is in their mouth, and in their tails: for their tails [were] like unto serpents, and had heads, and with them they do hurt.

Rev 9:20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship demons, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Rev 9:21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Rev 10:1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow [was] upon his head, and his face [was] as it

were the sun, and his feet as pillars of fire: Rev 10:2 And he had in his hand a little book open: and he set his right foot upon the sea, and [his] left [foot] on the earth, Rev 10:3 And cried with a loud voice, as [when] a lion roars: and when he had cried, seven thunders uttered their voices.

Rev 10:4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

Rev 10:5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, Rev 10:6 And swore by him that lives forever and ever, who created heaven, and the things that in it are, and the earth, and the things that in it are, and the sea, and the things which are in it, that there should be time no longer: Rev 10:7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God-The Father should be finished, as he has declared to his servants the prophets.

Rev 10:8 And the voice which I heard from heaven spoke unto me again, and said, Go [and] take the little book which is open in the hand of the angel which stands upon the sea and upon the earth.

Rev 10:9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take [it], and eat it up; and it shall make your²ⁱ belly bitter, but it shall be in your²ⁱ mouth sweet as honey.

Rev 10:10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter .

Rev 10:11 And he said unto me, you²ⁱ must prophesy again before many peoples, and nations, and tongues (foreign languages), and kings.

Rev 11:1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God-The Father, and the altar, and them that worship in it.

Rev 11:2 But the court which is without the temple leave out, and measure it not; for it is given unto the Goyim [Gentiles]: and the holy city shall they trample under foot forty [and] two months.

Rev 11:3 And I will give [power] unto my two witnesses, and they shall prophesy a thousand two hundred [and] threescore days, clothed in sackcloth.

Rev 11:4 These are the two olive trees, and the two candlesticks standing before the God-The Father of the earth.

Rev 11:5 And if any man will hurt them, fire proceeds out of their mouth, and devours their enemies: and if any man will hurt them, he must in this manner be killed.

Rev 11:6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they will.

Rev 11:7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

Rev 11:8 And their dead bodies [shall lie] in the street of the great city, which spiritually is called S'dom [Burning] and Mitzrayim (Egypt) [the black land, The Narrow Place], where also our Lord - Kurios was crucified.

Rev 11:9 And they of the people and kindreds and tongues (foreign languages) and nations shall see their dead bodies three days and an half, and shall not suffer (allow, to let, permit) their dead bodies to be put in graves.

Rev 11:10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

Rev 11:11 And after three days and an half the Spirit [Ruach] of life from God-The Father entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

Rev 11:12 And they heard a great voice from heaven saying unto them, Come up here. And they ascended up to heaven in a cloud; and their enemies beheld them.

Rev 11:13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God-The Father of heaven.

Rev 11:14 The second woe is past; [and], behold, the third woe comes quickly.

Rev 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become [the kingdoms] of

our Lord - Kurios, and of his Moshia²ⁱch [Messiah]; and he shall reign forever and ever.

Rev 11:16 And the four and twenty elders, which sat before God-The Father on their seats, fell upon their faces, and worshipped God-The Father , Rev 11:17 Saying, We give you²ⁱ thanks, O Lord - Kurios God-The Father Almighty, which are, and were, and are to come; because you²ⁱ have taken to you²ⁱ your²ⁱ great power, and have reigned.

Rev 11:18 And the nations were angry, and your²ⁱ wrath is come, and the time of the nations, that they should be judged, and that you²ⁱ should give reward unto your²ⁱ servants the prophets, and to the saints, and them that fear your²ⁱ name, small and great; and should destroy them which destroy the earth.

Rev 11:19 And the temple of God-The Father was opened in heaven, and there was seen in his temple the ark of his testament (a covenant, ratified in death): and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Rev 12:1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: Rev 12:2 And she being with child cried, travailing in birth, and pained to be delivered.

Rev 12:3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

Rev 12:4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

Rev 12:5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God-The Father, and [to] his throne.

Rev 12:6 And the woman fled into the wilderness, where she has there a place prepared of God-The Father, that they should feed her there a thousand two hundred [and] threescore days.

Rev 12:7 And there was war in heaven: Mikha'el [Who is Like God?] and his angels fought against the dragon; and the dragon fought and his angels,

Rev 12:8 And prevailed not; neither was their place found any more in heaven.

Rev 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan [the adversary], which deceives the whole world: he was cast out into the earth, and his angels were cast out with him.

Rev 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God-The Father, and the power of his Moshiach [Messiah]: for the accuser of our brethren is cast down, which accused them before our God-The Father day and night.

Rev 12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Rev 12:12 Therefore rejoice, [you^{2gf}] heavens, and you^{2gf} that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knows that he has but a short time.

Rev 12:13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man [child].

Rev 12:14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

Rev 12:15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

Rev 12:16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

Rev 12:17 And the dragon was exceedingly angry with the woman, and went to make war with the remnant of her seed, which keep the commandments of God-The Father, and have the testimony of Yeshua [God is Salvation] Moshiach [Messiah].

Rev 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Rev 13:2 And the beast which I saw was like unto a leopard, and his feet were as [the feet] of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

Rev 13:3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

Rev 13:4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who [is] like unto the beast? who is able to make war with him?

Rev 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto it to make war forty [and] two months.

Rev 13:6 And he opened his mouth in blasphemy against God-The Father, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

Rev 13:7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues (foreign languages), and nations.

Rev 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Rev 13:9 If any man have an ear, let him hear.

Rev 13:10 He that leads into captivity shall go into captivity: he that kills with the sword must be killed with the sword. Here is the patience and the faith of the saints.

Rev 13:11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon.

Rev 13:12 And he exercises all the power of the first beast before him, and causes the earth and them which dwell in it to worship the first beast, whose deadly wound was healed.

Rev 13:13 And he does great wonders, so that he makes fire come down from heaven on the earth in the sight of men, Rev 13:14 And deceives them that dwell on the earth by [the means of] those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

Rev 13:15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

Rev 13:16 And he causes all, both small and great, rich and poor, free and bond, to receive a Mark [a defense] in their right hand, or in their foreheads:

Rev 13:17 And that no man might buy or sell, save he that had the Mark [a defense], or the name of the beast, or the number of his name.

Rev 13:18 Here is wisdom. Let him that has understanding count the number of the beast: for it is the number of a man; and his number [is] Six hundred threescore [and] six.

Rev 14:1 And I looked, and, lo, a Lamb stood on the mount Tziyon [a parched place] [Lofty], and with him an hundred forty [and] four thousand, having His name and the name of his Father written in their foreheads.

Rev 14:2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: Rev 14:3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred [and] forty [and] four thousand, which were redeemed from the earth.

Rev 14:4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb to wherever he goes. These were redeemed from among men, [being] a firstfruits unto God-The Father and to the Lamb.

Rev 14:5 And in their mouth was found no deceit: for they are without fault before the throne of God-The Father.

Rev 14:6 And I saw another angel fly in the midst of heaven, having the everlasting Gospel (joyful message) to preach unto them that dwell on the earth, and to every nation, and family, and tongue, and people, Rev 14:7 Saying with a loud voice, Fear God-The Father, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Rev 14:8 And there followed another angel, saying, Bavel (Babylon) [confusion] is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Rev 14:9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive [his] Mark [a defense] in his forehead, or in his hand, Rev 14:10 The same shall drink of the wine of the wrath of God-The Father, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire

and sulfur in the presence of the holy angels, and in the presence of the Lamb: Rev 14:11 And the smoke of their torment ascends up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receives the Mark [a defense] of his name.

Rev 14:12 Here is the patience of the saints: here [are] they that keep the commandments of God-The Father, and the faith of Yeshua [God is Salvation].

Rev 14:13 And I heard a voice from heaven saying unto me, Write, Blessed (Favored by God; happy; prosperous) [are] the dead which die in the Lord - Kurios from from this time forth (from now on): Yes, says the Spirit [Ruach], that they may rest from their labours; and their works do follow them.

Rev 14:14 And I looked, and behold a white cloud, and upon the cloud [one] sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle.

Rev 14:15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in your²ⁱ sickle, and reap: for the time is come for you²ⁱ to reap; for the harvest of the earth is ripe.

Rev 14:16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

Rev 14:17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

Rev 14:18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in your²ⁱ sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

Rev 14:19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast [it] into the great winepress of the wrath of God-The Father.

Rev 14:20 And the winepress was trampled without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand [and] six hundred furlongs.

Rev 15:1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God-The Father.

Rev 15:2 And I saw as it were a sea of mirror mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his Mark [a defense], [and] over the number of his name, stand on the sea of mirror, having the harps of God-The Father.

Rev 15:3 And they sing the song of Moshe [He Who Draws Out Of The Waters] the slave of God-The Father, and the song of the Lamb, saying, Great and marvellous [are] your²ⁱ works, Lord - Kurios God-The Father Almighty; just and true [are] your²ⁱ ways, you²ⁱ King of nations.

Rev 15:4 Who shall not fear you²ⁱ , O Lord - Kurios, and glorify your²ⁱ name? for [you²ⁱ] only [are] holy: for all nations shall come and worship before you²ⁱ ; for your²ⁱ judgments are made manifest.

Rev 15:5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: Rev 15:6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

Rev 15:7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God-The Father, who lives forever and ever.

Rev 15:8 And the temple was filled with smoke from the glory of God-The Father, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Rev 16:1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God-The Father upon the earth.

Rev 16:2 And the first went, and poured out his vial upon the earth; and there fell a destructive (hurtful; noxious) and grievous sore upon the men which had the Mark [a defense] of the beast, and [upon] them which worshipped his image.

Rev 16:3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead [man]: and every living soul died in the sea.

Rev 16:4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

Rev 16:5 And I heard the angel of the waters say, you²ⁱ are righteous, O Lord - Kurios, which are, and were, and shall be, because you²ⁱ have judged thus.

Rev 16:6 For they have shed the blood of saints and prophets, and you²ⁱ have given them blood to drink; for they are worthy.

Rev 16:7 And I heard another out of the altar say, Even so, Lord - Kurios God-The Father Almighty, true and righteous [are] your²ⁱ judgments.

Rev 16:8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

Rev 16:9 And men were scorched with great heat, and blasphemed the name of God-The Father, which has power over these plagues: and they repented not to give him glory.

Rev 16:10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues (foreign languages) for pain, Rev 16:11 And blasphemed the God-The Father of heaven because of their pains and their sores, and repented not of their deeds.

Rev 16:12 And the sixth angel poured out his vial upon the great river Euphrates (to break forth, to gush); and the water thereof was dried up, that the way of the kings of the east might be prepared.

Rev 16:13 And I saw three unclean spirits like frogs [come] out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

Rev 16:14 For they are the spirits of demons, working miracles, [which] go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God-The Father Almighty.

Rev 16:15 Behold, I come as a thief. Blessed (Favored by God; happy; prosperous) [is] he that watch, and keeps his garments, lest he walk naked, and they see his shame.

Rev 16:16 And he gathered them together into a place called in the ‘*Evri’ot* [Hebrew] tongue Har Megiddo [the hill of the Place Of Multitudes].

Rev 16:17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

Rev 16:18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, [and] so great.

Rev 16:19 And the great city was divided into three parts, and the cities of the nations fell: and great Babel (Babylon) [confusion] came in remembrance before God-The Father, to give unto her the cup of the wine of the fierceness of his wrath.

Rev 16:20 And every island fled away, and the mountains were not found.

Rev 16:21 And there fell upon men a great hail out of heaven, [every stone] about the weight of a talent (weight of money; weight; gift): and men blasphemed God-The Father because of the plague of the hail; for the plague thereof was exceeding great.

Rev 17:1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come here; I will show unto you²ⁱ the judgment of the great whore that sits upon many waters: Rev 17:2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

Rev 17:3 So he carried me away in the Spirit [Ruach] into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

Rev 17:4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: Rev 17:5 And upon her forehead [was] a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

Rev 17:6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Yeshua [God is Salvation]: and when I saw her, I wondered with great admiration.

Rev 17:7 And the angel said unto me, For what reason did you²ⁱ marvel? I will tell you²ⁱ the mystery of the woman, and of the beast that carries her, which has the seven heads and ten horns.

Rev 17:8 The beast that you²ⁱ saw was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and shall be present.

Rev 17:9 And here [is] the mind which has wisdom. The seven heads are seven mountains, on which the woman sits.

Rev 17:10 And there are seven kings: five are fallen, and one is, [and] the other is not yet come; and when he comes, he must continue a short space.

Rev 17:11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goes into perdition.

Rev 17:12 And the ten horns which you²ⁱ saw are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

Rev 17:13 These have one mind, and shall give their power and strength unto the beast.

Rev 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord - Kurios of lords, and King of kings: and they that are with him [are] called, and chosen, and faithful.

Rev 17:15 And he says unto me, The waters which you²ⁱ saw, where the whore sits, are peoples, and multitudes, and nations, and tongues (foreign languages) .

Rev 17:16 And the ten horns which you²ⁱ saw upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

Rev 17:17 For God-The Father has put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God-The Father shall be fulfilled.

Rev 17:18 And the woman which you²ⁱ saw is that great city, which reigns over the kings of the earth.

Rev 18:1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

Rev 18:2 And he cried mightily with a strong voice, saying, Bavel (Babylon) [confusion] the great is fallen, is fallen, and is become the habitation of demons, and the hold of every foul Spirit [Ruach], and a cage of every unclean and hateful bird.

Rev 18:3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

Rev 18:4 And I heard another voice from heaven, saying, Come out of her, my people, that you^{2gf} be not partakers of her sins, and that you^{2gf} receive not of her plagues.

Rev 18:5 For her sins have reached unto heaven, and God-The Father has remembered her iniquities.

Rev 18:6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she has filled fill to her double.

Rev 18:7 How much she has glorified herself, and lived deliciously, so much torment and sorrow give her: for she says in her heart, I sit a queen, and am no widow, and shall see no sorrow.

Rev 18:8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong [is] the Lord - Kurios God-The Father who judges her.

Rev 18:9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, Rev 18:10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Bavel (Babylon) [confusion], that mighty city! for in one hour is your²ⁱ judgment come.

Rev 18:11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: Rev 18:12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, Rev 18:13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

Rev 18:14 And the fruits that your²ⁱ soul lusted after are departed from you²ⁱ, and all things which were dainty and goodly are departed from you²ⁱ, and you²ⁱ shall find them no more at all.

Rev 18:15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, Rev 18:16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

Rev 18:17 For in one hour so great riches is come to nothing. And every shipmaster, and everyone who sails to any place, and sailors, and as many as trade by sea, stood afar off, Rev 18:18 And cried when they saw the smoke of her burning, saying, What [city is] like unto this great city!

Rev 18:19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

Rev 18:20 Rejoice over her, [you²ⁱ] heaven, and [you^{2gf}] holy saints and apostles and prophets; for God-The Father has avenged you on her.

Rev 18:21 And a mighty angel took up a stone like a great millstone, and cast [it] into the sea, saying, Thus with violence shall that great city Babel (Babylon) [confusion] be thrown down, and shall be found no more at all.

Rev 18:22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in you²ⁱ; and no craftsman, of whatsoever craft [he be], shall be found any more in you²ⁱ; and the sound of a millstone shall be heard no more at all in you²ⁱ;

Rev 18:23 And the light of a candle shall shine no more at all in you²ⁱ; and the voice of the bridegroom and of the bride shall be heard no more at all in you²ⁱ: for your²ⁱ merchants were the great men of the earth; for by your²ⁱ sorceries were all nations deceived.

Rev 18:24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

Rev 19:1 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord - Kurios our God-The Father: Rev 19:2 For true and righteous [are] his judgments: for he has judged the great whore, which did corrupt the earth with her fornication, and has avenged the blood of his servants at her hand.

Rev 19:3 And again they said, Halleluyah [Praise Be Unto Yehovah!]. And her smoke rose up forever and ever.

Rev 19:4 And the four and twenty elders and the four beasts fell down and worshipped God-The Father that sat on the throne, saying, Amen; Alleluia.

Rev 19:5 And a voice came out of the throne, saying, Praise our God-The Father, all you^{2gf} his servants, and you^{2gf} that fear him, both small and great.

Rev 19:6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord - Kurios God-The Father Omnipotent (all powerful) reigns.

Rev 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife has made herself ready.

Rev 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

Rev 19:9 And he says unto me, Write, Blessed (Favored by God; happy; prosperous) [are] they which are called unto the marriage supper of the Lamb. And he says unto me, These are the true sayings of God-The Father.

Rev 19:10 And I fell at his feet to worship him. And he said unto me, See [you²ⁱ do it] not: I am your²ⁱ fellowservant, and of your²ⁱ brethren that have the testimony of Yeshua [God is Salvation]: worship God-The Father: for the testimony of Yeshua [God is Salvation] is the Spirit [Ruach] of prophecy.

Rev 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him [was] called Faithful and True, and in righteousness he does judge and make war.

Rev 19:12 His eyes [were] as a flame of fire, and on his head [were] many crowns, having names written; and he had a name written, that no man knew, but he himself.

Rev 19:13 And he [was] clothed with a vesture dipped in blood: and his name is called The Word of God-The Father.

Rev 19:14 And the armies [which were] in heaven followed him upon white horses, clothed in fine linen, white and clean.

Rev 19:15 And out of his mouth goes a sharp sword, that with it he should strike the nations: and he shall rule them with a rod of iron: and he treads the winepress of the fierceness and wrath of Almighty God-The Father.

Rev 19:16 And he has on [his] vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Rev 19:17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the great supper of God-The Father; Rev 19:18 That you^{2gf} may eat the flesh of kings, and the flesh of captains, and

the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all [men, both] free and bond, both small and great.

Rev 19:19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

Rev 19:20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the Mark [a defense] of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with sulfur.

Rev 19:21 And the remnant were slain with the sword of him that sat upon the horse, which [sword] proceeded out of his mouth: and all the fowls were filled with their flesh.

Rev 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

Rev 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan [the adversary], and bound him a thousand years, Rev 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and [I saw] the souls of them that were beheaded for the witness of Yeshua [God is Salvation], and for the word of God-The Father, and which had not worshipped the beast, neither his image, neither had received [his] Mark [a defense] upon their foreheads, or in their hands; and they lived and reigned with Moshiach [Messiah] a thousand years.

Rev 20:5 But the rest of the dead lived not again until the thousand years were finished. This [is] the first resurrection [see Rev 20:4].

Rev 20:6 Blessed (Favored by God; happy; prosperous) and holy [is] he that has part in the first resurrection: on such the second death has no power, but they shall be priests of God-The Father and of Moshiach [Messiah], and shall reign with him a thousand years.

Rev 20:7 And when the thousand years are expired, Satan [the adversary] shall be loosed out of his prison, Rev 20:8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog [mountain] and

Magog [land of God], to gather them together to battle: the number of whom [is] as the sand of the sea.

Rev 20:9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God-The Father out of heaven, and devoured them.

Rev 20:10 And the devil that deceived them was cast into the lake of fire and sulfur, where the beast and the false prophet [were cast], and shall be tormented day and night forever and ever.

Rev 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

Rev 20:12 And I saw the dead, small and great, stand before God-The Father; and the books were opened: and another book was opened, which is [the book] of life: and the dead were judged out of those things which were written in the books, according to their works.

Rev 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Rev 20:14 And death and hell were cast into the lake of fire. This is the second death.

Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

Rev 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

Rev 21:2 And I Yochanan [Yehovah has graced] saw the holy city, new Yerushalayim [Foundation of Peace], coming down from God-The Father out of heaven, prepared as a bride adorned for her husband.

Rev 21:3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God-The Father [is] with men, and he will dwell with them, and they shall be his people, and God-The Father himself shall be with them, [and be] their God-The Father .

Rev 21:4 And God-The Father shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Rev 21:5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

Rev 21:6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

Rev 21:7 He that overcomes shall inherit all things; and I will be his God-The Father, and he shall be my son.

Rev 21:8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and sulfur: which is the second death.

Rev 21:9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come here, I will show you²¹ the bride, the Lamb's wife.

Rev 21:10 And he carried me away in the Spirit [Ruach] to a great and high mountain, and showed me that great city, the holy Yerushalayim

[Foundation of Peace], descending out of heaven from God-The Father, Rev

21:11 Having the glory of God-The Father: and her light [was] like unto a stone most precious, even like a jasper stone, clear as crystal; Rev 21:12

And had a wall great and high, [and] had twelve gates, and at the gates twelve angels, and names written thereon, which are [the names] of the twelve tribes of the people of Yisra'el [He Holds Onto The Heel of God]:

Rev 21:13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

Rev 21:14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

Rev 21:15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

Rev 21:16 And the city lies Foursquare (squared; four cornered), and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

Rev 21:17 And he measured the wall thereof, an hundred [and] forty [and] four cubits, [according to] the measure of a man, that is, of the angel.

Rev 21:18 And the building of the wall of it was [of] jasper: and the city [was] pure gold, like unto clear mirror.

Rev 21:19 And the foundations of the wall of the city [were] garnished with all manner of precious stones. The first foundation [was] jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; Rev 21:20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

Rev 21:21 And the twelve gates [were] twelve pearls; every single (each one separately) gate was of one pearl: and the street of the city [was] pure gold, as it were transparent mirror.

Rev 21:22 And I saw no temple in it: for the Lord - Kurios God-The Father Almighty and the Lamb are the temple of it.

Rev 21:23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God-The Father did lighten it, and the Lamb [is] the light thereof.

Rev 21:24 And the nations of them which are saved shall walk by means of its light: and the kings of the earth do bring their glory and honour into it.

Rev 21:25 And the gates of it shall not be shut at all by day: for there shall be no night there.

Rev 21:26 And they shall bring the glory and honour of the nations into it.

Rev 21:27 And there shall assuredly not (by no means) enter into it any thing that defiles, neither [whatsoever] works abomination, or [makes] a lie: but they which are written in the Lamb's book of life.

Rev 22:1 And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God-The Father and of the Lamb.

Rev 22:2 In the midst of the street of it, and on either side of the river, [was there] the tree of life, which bore twelve [manner of] fruits, [and] yielded her fruit every month: and the leaves of the tree [were] for the health of the nations.

Rev 22:3 And there shall be no more curse: but the throne of God-The Father and of the Lamb shall be in it; and his servants shall serve him: Rev 22:4 And they shall see his face; and his name [shall be] in their foreheads.

Rev 22:5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord - Kurios God-The Father gives them light: and

they shall reign forever and ever.

Rev 22:6 And he said unto me, These sayings [are] faithful and true: and the Lord - Kurios God-The Father of the holy prophets sent his angel to show unto his servants the things which must shortly be done.

Rev 22:7 Behold, I come quickly: Blessed (Favored by God; happy; prosperous) [is] he that keeps the sayings of the prophecy of this book.

Rev 22:8 And I Yochanan [Yehovah has graced] saw these things, and heard [them]. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

Rev 22:9 Then says he unto me, See [you²ⁱ do it] not: for I am your²ⁱ fellowservant, and of your²ⁱ brethren the prophets, and of them which keep the sayings of this book: worship God-The Father.

Rev 22:10 And he says unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

Rev 22:11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

Rev 22:12 And, behold, I come quickly; and my reward [is] with me, to give every man according as his work shall be.

Rev 22:13 I am Alpha and Omega, the beginning and the end, the first and the last.

Rev 22:14 Blessed (Favored by God; happy; prosperous) [are] they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Rev 22:15 For without [are] dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loves and makes a lie.

Rev 22:16 I Yeshua [God is Salvation] have sent my angel to testify unto you these things in the churches. I am the root and the offspring of David [Beloved], [and] the bright and morning star.

Rev 22:17 And the Spirit [Ruach] and the bride say, Come. And let him that hears say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Rev 22:18 For I testify unto every man that hears the words of the prophecy of this book, If any man shall add unto these things, God-The Father shall add unto him the plagues that are written in this book: Rev 22:19 And if any

man shall take away from the words of the book of this prophecy, God-The Father shall take away his part out of the tree of life, and out of the holy city, and [from] the things which are written in this book.

Rev 22:20 He which testifies these things says, Surely I come quickly. Amen. Even so, come, Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation].

Rev 22:21 The grace of our Lord - Kurios [he to whom a person belongs] Yeshua [God is Salvation] Moshiach [Messiah] [be] with all the saints. Amen [Let it be so].

About Tov Rose





TÕV

**Pronounced like
"Stove" but no "S"**

TOV Rose is the author of several books, including *The Book of GOD*, *Genesis Unbound*, *Everyone's Handbook for Knowing God*, *The Paranormal GOD*, *The Paranormal Seams of the Bible* and the upcoming *End of the American Babylon* .

Tov is a Conference Speaker, performer, Bible teacher, chaplain, and pastor. For more than 20 years he has been active working with people to help them better understand God and live more fulfilling lives.

When not writing books and all those other things, he enjoys quiet times at home with his wife, children and praying together with a group of grandmothers who have the uncanny knack of being able to bend God's ear.

Specializing in teaching the deeper things of God, TOV has a reputation for teaching solid Bible foundations and difficult to understand Biblical concepts in a compassionate simple manner that anyone can understand. He is not one to shy away difficult and taboo subjects.

TOV guests on radio programs, television shows and speaks at conferences, seminars and in local congregations.

To book TOV for an interview or speaking engagement, contact the staff. For more information about TOV's speaking topics, visit his Speaking page, or visit her Press Kit page to download a media/Speaker Kit: <http://www.TovRose.com/>



[T o v Rose](#) , Senior Volunteer [The Entertainment Industry](#)

[Chaplains](#)

PO BOX 22231 | Saint Paul | MN 55122

Email: Chaplains@TheChaplains.org

[TheChaplains.org](#) | [TovRose.com](#)

(all aumbers are virtual and for your convenience) International Johannesburg,SA (27)105-002316 x592

Tel Aviv, Israel (972) 372-19475 x379

Ottawa, Canada (819) 303-0103 x393

Sydney, Australia (61) 280-148270 x585

UK: (076) 24-161-835

USA

Saint Paul (651) 686-5600

Dallas (214) 270-0360 x641

Los Angeles (310) 574-2895

L.A. (2) (213) 221-3541 x704

Manhattan (917) 720-8128

Nashville (615) 673-4159

Nashville (2) (615) 208-9732 x294
Washington DC (571) 357-3976 x883
Fax (845) 698-5600

Invite TOV to your event, or schedule an interview!

Speaking Topics



Tōv is a versatile and dynamic speaker, known for his ability to engage people, and the quality, breadth, and depth of the content of his Speaking, Workshops and Writing. He teaches from his life experiences and via research-based knowledge and application. He freely shares life experiences and lessons in an effort to connect with people and point them to hope and healing.

The following is only a small sampling of the topics his is prepared to cover.

Looking for a Topic not covered? Goto:

www.TovRose.com

Why Men Matter

1 hour length

It's tough being a man and a father today. It feels like you give and work and struggle, but there's never enough of you to go around. The pressures are unrelenting. And yet, you are so important that you are nearly irreplaceable in the lives of your children. Fatherhood is a privilege and with that privilege comes the power to impact lives. Exercised responsibly for good, that power can lead to huge blessings on you and your family.

Privilege, power, responsibility, sacrifice--they're all part of the same package. They all belong to a father. So be a man. Stand tall. Give your children an example of healthy Biblical masculinity that will survive down through the generations.

MESSIAH IN THE PASSOVER

1 hour standard

11/4 to 11/2 hours with communion 11/2 hour
with Sample Foods & Communion 21/2 hours or
more Banquet It was no coincidence that Jesus
chose the Passover now celebrated as communion,
the Lord's supper; for the story of the Passover
lamb, Jesus the Messiah could best communicate the
course he would be taking over the confusing hours
that were to follow. During the Passover/Easter
season, representatives of Tōv Rose is available to
speak to your group or church. The "Messiah in the
Passover" demonstration is ideal for any Sunday, but
a demonstration that includes your communion
service is especially meaningful. Passover banquets
are appropriate all year, but are very popular during
the Passover/Easter season. Many churches find that
a banquet works well on a Friday or Saturday.

FALL FEASTS OF ISRAEL

1-hour to 90-minutes length

This can be presented in one or a series of messages
that explain how the Messiah is related to the
following Jewish feasts:

- Rosh Hashanah (Feast of Trumpets), which celebrates the beginning of the Jewish Civil year.
- Yom Kippur (Day of Atonement), which is considered the holiest day of the Jewish year.
- Sukkot (Feast of Tabernacles/Booths), which recalls 40 years of wandering in the wilderness, living in tents (booths) and worshiping in a portable tabernacle.

MESSIAH IN THE OLD TESTAMENT

45-minutes to 1 hour length

This is a sermon outlining the major prophecies in the Old Testament, which predicted the coming of Messiah. It is a faith-building message that explores the plan of salvation in the Old Testament and helps Christians to better understand their Jewish neighbors.

FUTURE OF ISRAEL

45-minutes to 1 hour length

God's plan for the Jewish people is presented through the exposition of various Old and New Testament texts. We also preach a message on the future of Gentiles and their role in the redemption of Israel. A combination of these messages makes a wonderful series that is well suited for either a Sunday morning or evening service.

THE CHURCH AND THE JEWISH PEOPLE

45-minutes to 1 hour length

This sermon is rooted and grounded in Romans chapters 9 through 11, and examines the relationship that exists between Israel and the Church. Why it is important for Churches and non-Jewish Christians to understand that they are Jewish evangelism.

UNDERSTANDING THE TIMES

45-minutes to 1 hour length

The Israeli/Palestinian Conflict, Wars & Rumors of War, is America coming to an end? What is happening in our world, and what should be our response and perspective?

Tōv is intimately acquainted with America's history, history in the Mid-East, our national security threats, our most serious outside threats- radical Islam and

virulent Hindusim in Government, and what to watch for in the future.

An expert Bible prophecy teacher, his biblical worldview helps him address with clarity the unique complexities in Israel, the Middle East, with Russia, China and Europe, and provides an understanding of how events will unfold in the days ahead.

THE REVELATION OF JESUS

45-minutes to 1 hour length

(“...which God gave unto him, to show unto his servants things which must shortly come to pass.” Revelation 1:1) A prophetic teaching combining Bible text and current events to consider the possibility that we are very near the end of the End Times.

PERSONAL TESTIMONY

45-minutes to 1 hour length

Tōv and many of our staff are Jewish believers in Jesus. Regardless of background, each of our volunteer Chaplains has a vibrant testimony, which will encourage your church.

CHAPEL SERVICES

45-minutes to 1 hour length

In addition to ministering in the local churches and conferences, Tōv also partners with schools and seminaries, and many on our volunteer Chaplain staff are available to come bring various presentations. You can schedule a speaker for a chapel service, a class or perhaps be part of your missions' emphasis fair and conference. This would be a great opportunity for the students to learn more

about Entertainment & Jewish missions and how they can participate in [short-term ministry](#) in Israel, New York City, south Florida, Los Angeles, and many more places in the North America and around the world.

FAITH & THE ENTERTAINMENT INDUSTRY

45-minutes to 1 hour length

The history of Christians in the Entertainment Industry, ministering and making a difference, and why their return is so needed right now.

THE GOD OF THE HEBREW BIBLE

45-minutes to 1 hour length

Therefore my people shall know my name; therefore in that day I am the One who is speaking, 'Here I am'. Isaiah 52:6

Tōv's research began with a simple question based on the statement made by Jesus, "All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him." (Matthew 11:27 KJV). Tōv says, "If no one has known God the Father, then who have my Jewish ancestors worshiped?"

This sermon exposes the secrets of "The Emmaus Road Revelation," and promises to challenge believers to step out from behind the skirts of Jesus to "approach the throne of grace boldly" (Hebrews 4:16): The Throne of GOD, Our Father.

THE SPIRITUAL ROOTS OF DISEASE

45-minutes to 1 hour length

Teaching principles that bring healing of relationships and health as well as disease prevention. Tōv offers teachings to unravel the

mysteries of disease and reveal pathways to health and wholeness. These teachings are based on scriptural insights and what is observable in the psychiatric and medical sciences.

Tōv is dedicated to helping people by offering insights to why mankind has disease, spiritual roots of disease and blocks to healing. He combines Scriptural insights with cutting edge medical research. Conferences are held worldwide. These insights are acknowledged, and are being embraced by professionals in the spiritual, Medical, psychological and biological communities, including the medical ministries of several nations. Individuals around the world are finding solutions for their personal lives by applying these Biblical principles.

There are several levels of Education available:

- Three-day seminar introducing your organization/congregation to this kind of ministry
- A 32-hour program offered over 5 days providing teaching and the application of Biblical principles. If you are interested in attending or if your church is interested in hosting a Spiritual Roots of Disease Conference, you can register online via TheChaplains.org .
- Apply the principles of The Spiritual Roots of Disease teachings in such a way that members of an organization are taught how to care one for another. This program works well for any group of people, including churches, organizations, or businesses. The program combines 32-hours of training

a core group of people in the care program, followed by an additional 32-hours of practical application, and finally 32-hours of teaching on how to train others.

The Apostle Paul in Ephesians 4:12 and I Corinthians 12:24-26 instructs us that in the church setting the leadership should not be doing all of the ministry with the accompanying burn out, but should be perfecting the saints, for the work of the ministry so that the body of Christ might be edified by each other not just the spiritual leader. The body must be trained to care for each other in all areas of life so that when a member/ employee suffers the others suffer with it, not just the leader.

This program works well in industry and business also. Rather than just sending people to professionals, the organization becomes a serving organism with each member or employee being trained how to bear each others burdens unitizing our applied principles based on scripture and sound scientific investigation.



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^[1] a prince, who governs one-fourth of a domain or kingdom ^[2] For the entire chapter 13, Charity means “spiritual love”

^[3] Inspired preaching